NOTES ON RETREATS TO THE YOUNG

S. IGNATIUS WRITING HIS *SPIRITUAL EXERCISES* IN THE CAVE OF MANRESA.

By kind permission of Rev. Josè Mundò, S.J.

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NOTES ON RETREATS TO THE YOUNG

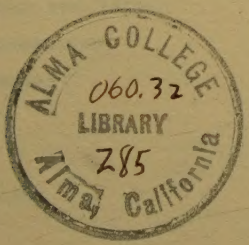
FOR PRIESTS

OR RELIGIOUS WHOSE VOCATION IT IS TO ENGAGE IN LAY RETREAT WORK

BY

F. M. DE ZULUETA, S.J.

"What greater work is there than to control the minds and shape the manners of young people? Truly, I account him more excellent than painter, sculptor, or the like, who can mould the minds of the young."
(St. John Chrysostom. On Matt. xviii. Homily 60th.)



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Abbreviations used in this volume:

O or M—Outlines of Meditations (Section IV).

(I)—Suggested Subjects and Headings for Instruction (Section V).

f. after a page number refers to footnote.

C.O.P—Composition of Place, in Meditations.

AN APOSTOLIC CONSTITUTION[1]

By H.H. Pope Pius XI

July 25, 1922.

Pius, Bishop, Servant of the Servants of God . . . etc.

It has always been the chief concern of the Sovereign Pontiffs to commend and highly praise, to promote and strongly encourage all that notably makes for the goodness and perfection of the Christian life. Now, a place in the front rank of all that helps towards this end has been won by those Spiritual Exercises that S. Ignatius, under Divine inspiration, introduced into the Church. For although, in the pity and goodness of God, there have never lacked men who should aptly set forth deep thoughts upon heavenly things before the eyes of the faithful, yet S. Ignatius was the first to begin to teach a certain system and special method of going through spiritual retreats. This he did in a little book which he wrote when he was still an uncultured man, and to which he gave the name of *Spiritual Exercises*. This method was such as wonderfully to help the faithful to hate sin and to plan out their life holily after the model of our Lord Jesus Christ.

To the power of the Ignatian Method is due the fact that, as our late predecessor avowed, the high value of these Exercises ' has been sealed by the experience of the last three centuries, and by the witness of all who during that time have put forth the choicest flowers of ascetic self-control and holiness of deed.' Along with many bright and shining examples of holiness actually found in the

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household of S. Ignatius himself, who most frankly acknowledge that it is from the Exercises, as its source, that they have drawn the whole plan of their virtue, we love also to recall, from among the secular clergy, those two lamps of the Church, S. Francis of Sales and S. Charles Borromeo. Francis, when seeking to prepare himself for episcopal consecration, carefully took leisure to make the Spiritual Exercises, and during them mapped out for himself that plan of life, to which he ever after clung, according to the principles for 'Reformation of Life,' handed down in S. Ignatius' little book. As for Charles Borromeo, as our late predecessor, of happy memory, Pius X, has shown, and We ourselves have proved in historical papers published before we were raised to the Supreme Pontificate, he, after experiencing how the force of the Exercises drove him on to a more perfect life, proceeded to spread abroad their use among the clergy and laity alike. Among holy women belonging to religious bodies, it will be enough to quote, for an example, that mistress of lofty contemplation, Teresa; and the son of the Seraphic Patriarch, Leonard of Port Maurice, rated Ignatius' little book so highly that he owned he wholly followed its plan when winning souls to God.

Accordingly this little book, so small in bulk, yet so 'wonderful,'[1] has from its first edition been solemnly approved by the Roman Pontiffs: they have loudly extolled it, and furthered it by their apostolic authority, and have never ceased to lead men to use it, by heaping the gift of holy indulgences on it, and gracing it with fresh praises.

We regard it as certain that most of the ills of our day start from this: 'No man thinketh in his heart' (Jer. xii, 11) and we deem it proved that the Spiritual Exercises made according to the plan of S. Ignatius, are amply strong enough to break through the most stubborn problems under which human society is now groaning; and we have observed the rich crop of virtues that

[1] Benedict XIV. Apost. Constitut. *Quantum Secessus.*

ripens to-day, no less than of old, in spiritual retreats, not only among members of religious congregations and the secular clergy, but also among the laity, and—what in our age is specially worthy of notice—among the working classes themselves. Therefore we earnestly wish that the making of these Exercises should daily spread wider and wider abroad, and that those Houses of Devotion, into which men withdraw for a whole month, or for eight days, or for fewer, there to put themselves in training for the perfect Christian life, may come into being everywhere more numerously, and may flourish. This is what our love for the Lord's flock makes us beg of God. . . . "

Then follows the appointment of S. Ignatius as the patron of 'all Spiritual Exercises,' and of all Institutes, Sodalities, or groups of whatever kind that bestow their care and zeal upon those who are making the Spiritual Exercises. The declaration is made by the request of the Bishops of both Rites, and is in celebration of the 300th anniversary of the Canonization of S. Ignatius and the 400th year since the writing of the *Spiritual Exercises*.

The said Exercises, as Pius XI recalls, have received various commendations and approvals from his predecessors. The earliest was given by Paul III in his Brief *Pastoralis officii cura*, 1548. The following are the crucial words, separated out from many legal formulas :

'*We approve and praise the aforesaid teachings and Exercises with all things and each thing they contain. . . .*'

To no other book has the Holy See ever accorded such a high degree of approval.

INTRODUCTORY

THE following *Notes*, suggested by some thirty and more years' experience of Retreat-giving, are placed—for whatever value they may have—at the service of Priests to whom the task may fall of giving Retreats to young people. They may perhaps also be of service to non-priests whose vocation entails or includes guiding young lay Retreatants. Although these pages contemplate mainly present or late students of educational establishments, they also keep in view younger folk engaged in teaching, business, or work of any kind. It is only right, however, to state that, owing to circumstances beyond his control, the writer's work of the present kind has lain chiefly, though by no means solely, with the feminine sex. But, after all, and in spite of a certain non-Catholic misreading of S. Thomas Aquinas, every member of the aforesaid meritorious sex *has* a soul—and one to be saved and sanctified!

The sort of Retreat here considered is one conducted on the lines set down by S. Ignatius de Loyola in his famous little book of *Spiritual Exercises*, so repeatedly commended to all sorts and conditions by successive occupants of S. Peter's See, and notably by our reigning Pontiff-King, Pius XI—whom may God long preserve! These *Exercises*, if performed literally in the form set forth by their sainted author, occupy some thirty days. But, with the exception of members of the 'Company,' or Society, of Jesus—twice in their religious lives—and perhaps certain Religious Congregations that have adapted the Rule of S. Ignatius to their sex, or to the scope of their Institutes, hardly any one goes through the *Exercises* in their fully extended form. They can, however, be successfully compressed into a Retreat of eight, six, and (doubtfully)

five days. Moreover, a good and fruitful sample of the Ignatian method may be had in a Retreat of four, three, or (less satisfactorily) two and a half days. Yet in the case of these last-named shorter Retreats, some of the characteristic features of the Exercises have inevitably to be omitted—which, in fact, are not suited to the spiritual capacity of every Retreatant. There is also the well-known and highly useful 'week-end' Retreat, for very busy people, lasting only one day and a half. It is impossible in so short a space to provide a fair sample of the Ignatian system; and it must be left to the Priest to select his subjects according to the estimated spiritual needs of his hearers, which may vary considerably. But whatever other topics he may choose, it would seem essential to start with some sort of treatment of S. Ignatius' Fundamental Consideration, on the end of man and his paramount duty of subjection to his Creator and Lord in all things. For this truth forms the very basis of true Religion. Most of the doctrinal and moral errors we witness around us are distinctly traceable to its neglect. Hence perhaps it was that Leo XIII said of S. Ignatius' *Foundation and Principle*, 'it is by itself enough to convert the world.' (To a deputation of clergy from his old diocese of Perugia, who had come to thank him for procuring them their first acquaintance with an Ignatian Retreat.)

Retreats are styled 'Closed,' when—for making them—definite groups of the faithful of either sex leave their ordinary occupations and retire to some religious establishment, there to devote several entire days to the sanctification of their souls, or possibly to the choice of their future state of life. For this weighty object, however, a longer Retreat than those contemplated in these pages is usually desirable.

RETREATS TO YOUNG PEOPLE

AMONG the numerous Spiritual Retreats nowadays so happily organized a very large proportion are given to children and younger folk—the Hope of our Catholic future. They are held in connection with our Colleges and Schools—Primary or Secondary—conducted or managed by priests or religious, or others; also in connection with Convents specially, if not solely, devoted to lay Retreat-work; or with Training Colleges for Teachers. The Retreatants may be either actual pupils or students, or past ones who have not long since finished their education or training. Then Retreats are held for Old Students who have long been living in the big world (in the case of the female sex, sometimes named rather opprobriously 'Old Girls'). Much, however, of what is set down in these pages applies to these only in part. Last, but not least, there are those invaluable, and highly valued, Retreats to younger people engaged in teaching, business, or work of various kinds. So, to sum up, the present *Notes* concern Spiritual Retreats held mainly for younger folk of the specified categories, although some of their elders not infrequently join with them, especially in the sort of Retreat last mentioned.

NOTES ON RETREATS TO THE YOUNG

SECTION I

RETREAT APPARATUS

It has been said of Napoleon I that the secret of his great military successes lay in minute attention to detail. The same probably may be said of any serious undertaking. Success may easily depend upon seeming trifles : and no spiritual leader ever showed himself more aware of it than S. Ignatius, in the development of his *Spiritual Exercises*. So, while by no means making the Saint responsible for every item here set down, yet believing that none departs from his ideals, the writer ventures to mention a number of details that experience has proved to be conducive to the Exercitant's success in the spiritual warfare of a Retreat.

1. The Question of Age.

This is a matter calling for consideration from the standpoint of due *Attention* to the Retreat. It appears wholly undesirable, from the point of view of the Retreat-giver, of the other exercitants and of the small child itself, that children under eleven and a half or twelve years should mingle in a regular Retreat with those who are perhaps their seniors by as much as ten years. Zealous nuns, for example, sometimes wish to press into the good work quite small children, e.g. coming First Communicants perhaps of nine, eight, seven, or even six years. Thus the Priest is confronted with the impossible problem of

how publicly to address such an uneven crowd. He must either talk down to the little ones—on the principle that 'the march of the army is that of the slowest,' and weary their elders—or else he must talk over the infantine heads so as not to be too elementary or too minutely explanatory for their maturer companions. Clearly, neither course is satisfactory. One quite appreciates the zealous motive of the persons concerned. They have provided a spiritual 'good thing' and not unnaturally desire that as many souls as possible under their care should share it. Certainly one may find quite tiny children most keen to 'make the Retreat,' and importunate in seeking this favour. They fancy they can manage it, unconscious of the mental weakness and instability of their scanty years. But if admitted, they soon tire, and become restless, to the distraction of their elders, and—it may be confessed—of the Priest himself, since they are generally wriggling in the front rank right under his very nose! At most let them be allowed to try their mettle by assisting at one or two *Instructions* (not Meditations). For the rest, let them be set apart from the others, and, if need be, dealt with separately by one of the staff.

2. The Question of Complete Silence. (See Rules for Retreat No. 1, p. 22.)

The present writer makes no claim, of course, to lay down the law, yet he can only speak as he finds. The decided view at which he has arrived on the present point must therefore be taken for what it may seem to be worth. But he has long since come to the definite conclusion that Silence *all through* the days of Retreat is a *necessary condition for the best results*. It is not a matter of being 'strict,' or indulgent, but merely of fixing upon one's goal and adopting that road to it which experience seems to point out as the fittest. But is it feasible? Is it possible, at least in case of girls in their lively 'teens, to secure a respectable observance of the rule of Silence during three, perhaps four, entire days? Well, that must reasonably be held *possible* which is realized in fact.

Speaking generally, and, of course, allowing for momentary lapses due to human infirmity, it *is* a fact of the writer's personal knowledge that even such girls can, and do, observe Silence wonderfully well throughout. Victorian 'Mrs. Brown' warns us that 'comparisons is oderous.' Accordingly 'we names no names' of places where Silence and solid Recollection have been maintained throughout in a high degree. Indeed, it may be questioned whether youths of the same age do better, or even as well —though we are not here concerned with vindicating the superiority of the 'equal' sex! The writer does not refer to an artificial silence procured by officials posted here and there. That is a poor thing, only good for outward appearance or for being able to report that silence is being well kept. The genuine article must come from *within* the exercitant, obtained by the earnest, confidently expressed appeal of the Priest to the reason and good sense of his young hearers. Let him insist, in his Opening Talk, that the rule of silence is not imposed as a penance (as though they had all been naughty), nor simply because it is unpleasant (which would be no reason at all), but solely as helping them to the thoroughly good Retreat that you feel sure they all wish to make, and save them from spoiling it for their companions by thoughtlessness —a thing you know they would be loath to do. No doubt some youthful Retreatant may murmur in his heart: 'It's very well for you to say that silence is not *meant* as a penance; all the same I find it a very big one!' Well then, show the supposed murmurer that, in that case, silence confers a *double* benefit. While conducing to a fervent Retreat, it also affords a splendid chance for making Reparation to the Sacred Heart for past *misuse* of the tongue—in proud, unkind, untruthful—perhaps indelicate—speeches. Confront the young objector with the loving, generous Heart of Christ, and your appeal is not likely to prove fruitless. Recall the divine words: 'I will lead her into the desert, and I will speak to her heart.' (Os. ii, 14): 'It is good to await the salvation of God in silence.' Where there is chatter our Lord has a

poorer chance of making His voice heard in the conscience: for 'He is not in the whirlwind.' The above, and an occasional word of praise and encouragement during the Retreat (especially at the close of the first day, usually felt to be the longest) will accomplish the rest.

'But it isn't a *sin* to talk in Retreat!' (to 'break one's Retreat' is the usual phrase). Of course not! The Priest cannot make new sins—there are enough, alas! without his making. But you are refusing to be generous to the Sacred Heart on the mean plea that 'you are not *obliged*.' If our Lord had done for you and me only what He was 'obliged'! why, we should still be children of wrath and unredeemed—possibly in Hell! Further, by your want of self-control you may be hindering our Lord's work in another soul as dear to Him as yours: and you would, I feel sure, not wish to do that. So: **Play the game!**

3. A Distinction: Retreats to Business People, or Workers.

In speaking thus of Silence we had chiefly in view those who have lately been, or still are, under school discipline, which, even in these indulgent days, usually includes some observance of Silence. If young people of this category have not 'grit' enough to hold their tongues once in a way during three, or (at most) four well-filled days, one would suspect some radical flaw in the form of Christian training that has produced such little power of *self-control*—a bad preparation for afterwards withstanding the many allurements for the young in this age of excitement. A qualifying word, however, is necessary in the case of a Retreat to Business or Working young people. These have for long been unused to any check upon talking—some, perhaps, have had no experience of discipline beyond that afforded by Elementary Schools up to fourteen years of age. When entering upon their first 'Closed' Retreat, they have little notion of what 'keeping silence' means. In all good faith they interpret it as talking very quietly with their pals without disturbing

others, while walking in twos or threes round the ground during Free Time. In Retreat assemblies including such, apparently the wisest course (the one usually adopted) is to provide daily a good hour for recreation or vigorous games, say, after dinner, as a safety-valve for their superfluous eloquence. And experience proves that this break does not indispose them for resuming the Retreat exercises as it probably would the average school-child. It should also be remembered that such Retreatants have often sacrificed a well-earned public holiday to attend to the things of God. The break is, moreover, announced as 'Optional,' and many do not take it, preferring to be alone with God. One may meet amongst such Retreatants souls with a notable attraction for prayer before the Blessed Sacrament during Free Time—God bless them! And here the writer is glad to record the great edification he has received from the fervour of exercitants of the present category. He hopes he has *learnt*, as well as taught.

4. Public Reading at Meals.

In the interests of silence at mealtime it will be well to have read out some good English books, at least at Dinner and Supper (or Lunch and Dinner). Even at Breakfast a 'Miniature' Life of some Saint, or a few verses from a well-chosen Psalm will not come amiss. At Dinner: a specially selected passage from the Bible of moderate length, suited to the period of Retreat, followed by a Reading Book—the Life of some Saint, or exemplary Catholic, and not too 'heavy.' At Supper: the said Reading Book alone. Those who find profit from the high spirituality of *The Imitation of Christ* (à Kempis) can read, *slowly*, a *short* passage during the time assigned to Private Spiritual Reading. (See p. 24.) For illustration's sake a sample of Public Reading is given; for a Four Days' Retreat:

First Day.

Breakfast: Ps. xxiv (or 'Miniature'). *Dinner:* (1) Scripture (Luke xix, 12–28); (2) Reading Book: *Margaret Sinclair*. *Supper:* Reading Book as above.

SECOND DAY.

Breakfast: Ps. 50 (or 'Miniature'). *Dinner:* (1) Scripture, Luke vii, 36; (2) Reading Book, *e.g. Margaret Sinclair, Matt Talbot*, etc. *Supper:* Reading Book.

THIRD DAY.

Breakfast: Ps. cii. *Dinner:* (1) John i, 1–17 or xv, 4–17; (2) Reading Book. *Supper:* Reading Book.

FOURTH DAY.

Breakfast: Hymn (read)—'Jesus, the very thought of Thee,' etc. *Dinner:* (1) Is. liii, or John xviii, 19 to end; (2) Reading Book. *Supper:* Reading Book.

A change of Reading Book can, of course, be made should the Priest desire it. But if he gets to hear that the one originally chosen is 'liked' by the Retreatants, this is usually a sign that it is doing good and had better not be changed.

5. PARLOUR INTERVIEWS.

Some Priests may be inclined to confine private spiritual communications with their charges to the Confessional even when there is no request for Confession. The plan seems to labour under several disadvantages: (1) In these times of increased attention to the Catholic Faith, and consequent enquiry into it, not a few non-Catholics, *e.g.* students in Catholic institutions, apply freely for admission to Retreats. This may well be their time of grace: and although they might not shy at a private talk with the Priest, they would probably shrink from entering a Confessional, not quite knowing what might befall them! (2) The Confessional often being in a different part of the building to that of the Priest's dayroom, where he may have work to do between the times for his public appearances, repeated journeys to and fro, apart from their fatigue, would seriously interfere with his occupations. (3) More good is often done by an informal talk than can be effected in any other way. Given, then, that parlour interviews are to be, the Priest should

express himself publicly as being entirely at the service of all comers, yet able to dispense with visits of mere politeness. These interviews undoubtedly add to the Priest's labour—some find them the most wearing part: and though in some cases the time may seem wasted they often prove well worth while. It is well to obtain from the authorities at the outset a complete list of the names of the Retreatants, any non-Catholics among them being indicated by some mark, for the Priest's guidance. In conversing with the latter it seems best not to appear to take their non-Catholicity for granted but to await its spontaneous avowal, which is sure to be promptly—sometimes almost aggressively—volunteered! In the case of actual school students it should be an understood thing with the authorities that access to the Priest is to be absolutely unfettered by such formalities as formal asking for leave or getting inscribed in order on a waiting list. A respectful *intimation* of coming absence to the authority in charge is, however, only reasonable for the sake of order in the case of actual scholars. In fact, when the numbers are exceptionally large, a waiting list may even become a necessary precaution against positive confusion.

6. Keeping in Touch.

The Priest may do more good than he imagines by keeping in touch with his charges—living amongst them, in a sense—beyond the times of his official appearances. If he only appear, as a sort of *deus ex machina* (and perhaps not with the punctuality he expects from his flock)—after the manner of a 'Variety' artist arriving for his 'turn,' and disappearing till his next 'call'—he is not likely to inspire confidence in the young, nor gain the influence needed for benefiting them. He may even come to be regarded as barely human! It is not enough that he should *be* devoted: his devotedness must be *shown*, *e.g.* by unofficial acts of general interest in them. Such small attentions as chatting and mingling with them without ceremony before the Retreat, for a short while; being on

the spot to bid them ' good night ' as they pass by from the last duty of the day to their rest ; being present for a time when (in Retreats to Business or Working folk) there is recreation, or a game ; saying a passing cheery word on meeting one or other of them ; dropping in just to say ' grace ' for them at breakfast on the Closing morning, when the mouths are opened for the double purpose of talking and feeding—trifles like these mean much to them. Of what avail to speak to them of the humanity and kindliness of our Lord to all around Him when on earth, while maintaining a stiff and aloof attitude oneself ?

7. Places for Talks.

It seems preferable to reserve the Chapel (or Church) for the Meditations, and to hold the Instructions in another place. This adds solemnity to the former, which are, or should be, Prayer. A change to another place for the Instructions—a hall, or classroom if one large enough can be provided—makes a pleasing variety for the audience and places them more at their ease, mentally—for it is not intended to promote listless lounging or indulgence in rather unsightly postures, hardly respectful to the Priest, nor to the other exercitants who may have the self-control to abstain from them—a remark applying mainly to the more sparsely clad sex. The Priest, also, is placed more at his ease through having a wider scope for illustration than he might allow himself in the presence of the Blessed Sacrament.

8. Quality of Matter for Talks.

Meditations. Under this head the following considerations present themselves. The circumstances in which our young folk live in these regions and times need to be reckoned with. They are constantly breathing an un-Catholic, if not anti-Catholic, atmosphere. They mix and converse with people, estimable in many ways, but whose notions of religious truth and Christian morality are wholly different from their own. Their reading—

ephemeral, or serious, or imposed by the ruthless demands of Public 'Exam.'—contains much that traverses Catholic principles. They almost inevitably read history manuals that misrepresent or distort facts in an anti-Catholic sense. Philosophical, especially psychological, manuals, ignore or deny the teaching of sound Catholic philosophy. All this has to be kept in view. Not that Retreat discourses should consist of philosophical discussions. Far from it. This is foreign to the notion of a Spiritual Retreat which aims at developing asceticism which simply means *practical* Catholic life. Neither should they be formally controversial. Were 'Closed' Retreats given, as we hope may happen ere long—to groups of sincere non-Catholic enquirers into Catholic belief and spirituality, the case would be somewhat different, yet not much so. Even now a Retreat audience often includes non-Catholics (the writer once had an audience of ninety of whom non-Catholics constituted as much as one-third), and the Priest naturally wishes to extend help to them. Their very presence of their own accord, except it be prompted by mere curiosity, or love of a new sensation, implies a wish for spiritual profit of some sort. This will probably be better secured to them by ignoring their heterodox presence, save negatively, by avoiding expressions calculated to offend them. A simple, *positive* exposition of Catholic truth is likely to prove more effective than a direct controversial refutation of Protestant error, however temperately expressed. The exposition, however, should be so framed as to forestall ordinary misconceptions. 'The truth is great, and will prevail.' Otherwise, the Catholic majority may feel that they did not come to Retreat to have the truth of their Faith proved to them, but to be improved in its practice. A Retreat was never meant as a course of Apologetics. The non-Catholic minority, on the other hand, may be alienated by a feeling that in thus pointedly assailing their religious views (or those of their parents) before a Catholic public, the Priest is taking rather an unfair advantage of the situation. Sometimes a direct

contradiction of Protestant error may be tactfully made. But there is all the difference between, e.g. saying with heat: 'The Protestant notion that Catholics, etc. . . . is pure, undiluted "piffle"'—and saying quietly: 'Some of our Protestant fellow-countrymen imagine that Catholics, etc. . . . This is an entire mistake.' And possibly an audible titter from the Catholics will add force to the disclaimer.

The main point here insisted on is the need our young folk have of most thorough *Instruction* in their Religion, and a little of it may be judiciously mingled even with Meditations. Thus in a Meditation on Purgatory, it might be pointed out parenthetically that every soul dying in God's grace does not necessarily pass through it. A convert's faith was once much disturbed because, having had much suffering in his life, he refused to believe that God would punish him twice over! He did not understand that suffering patiently borne in this world could take the place, wholly or partly, of purgatorial expiation after death. This was a point of doctrine that the convert's instructor might easily have forgotten to emphasize, taking for granted that it was understood. Again, speaking of Extreme Unction, in a Meditation on Death, the importance of receiving it in good time might be dwelt upon, since, when under God's special Providence it is to 'restore health,' the cure is not a miracle. Were it so, God could work it as easily at the last gasp as earlier on.

Public Meditation a Prayer. It helps to maintain the spirit of prayer at each Meditation if the exercitants are invited to kneel for a moment, after the Introduction, in order to ask God for the fruit desired from it—some short prayer or aspiration. This would correspond to the last of the two (or three) 'preludes,' that S. Ignatius prefixes to the body of a Meditation. It resembles somewhat the 'Ave Maria' recited after the introduction in a French or continental sermon.

Colloquy. Again, towards the close of the Meditation the audience should be asked to kneel for a few minutes and converse with God (or the Saints), according as the

Meditation suggests to their hearts. The more prayer of the heart, the better the Retreat.

Instructions. The choice of subjects for these must be left to the Priest. Naturally they will be practical, and turn upon religious duties, the Commandments, use of Sacraments, Frequent and Daily Communion, Christian Virtues, and the means for acquiring and developing them. *Suggested Subjects* for Instruction, with headings, may be found below, p. 108.

9. Illustrations, Anecdotes, etc.

A topic closely connected with what has preceded. It is quite necessary when dealing with the young, to make things bright and interesting, even allowing a margin for a certain liveliness, for the sake of the less seriously-minded. For this end, plenty of illustrations and stories are advisable, from which humour need not be excluded, especially in the Instruction *Room* where the Priest has greater freedom. But is it not a mistake to lug in ridiculous things having no relevancy, just for the sake of raising a laugh ? An amusing item if introduced should have some point in it for impressing a particular lesson on the memory of the hearers, either by way of similitude, or by contrast, as in the following. A Jew boy was at a school where a shilling prize was offered to the child that could name the greatest man in history. Some named Julius Cæsar, Napoleon, etc. When it came to his turn, the boy said : ' Christ.' The teacher, surprised, remarked that she had always thought him a Jew, and would have expected him to say : ' Moses.' To whom the young Israelite : ' I *am* a Jew, and I *should* have said Moses : but business is business.' *Lesson :* Never to sacrifice religious principles for material gain. Unless the question of ' point ' be kept in view, the more soberly-minded Retreatants may feel that they did not come into Retreat to be amused and entertained (that they might, in fact, have got better value elsewhere !), but for the purpose of being spiritually instructed and improved. The Talks should be simple and intimate, not

stilted or dry. The French expression—'*prêcher la Retraite*' rather puts one off the scent, suggesting a certain professional stiffness; hence in these Notes the word 'Talk' has been preferred. It is never necessary, though, to be vulgar, or even to talk 'slang,' except, perhaps, with a very rough and uneducated audience that would hardly understand the King's English. But the case will be of rare occurrence. Girls and young women are generally good listeners: most boys are not: young men not much so, and hence more animation and more incisive address is wanted for keeping them attentive. Bitter sarcasm and ridicule do not pay with either sex: it hurts and alienates, while a touch of good-natured satire does not. Philosophical and theological disquisitions of a technical sort are usually profitless, especially with the female sex, not being in a woman's line.

10. Mottoes or 'Tessera,' for Each Day.

As a help to Retreatants for keeping their minds attentive, as far as may be, during 'Free Time,' to the truths under consideration at any given stage of the Exercises, it has been found useful to assign separate Mottoes for each Retreat Day. They consist of *appropriate* and *short* texts of Scripture, or pious aspirations, embodying the spirit of the Meditations in progress, serving as a rallying point for wandering thoughts, *e.g.* when rising in the morning, or whenever the exercitant desires to resume reflection on the right lines. The Priest will be able to arrange for the posting up *overnight* of the motto chosen for the morrow. This device helps to maintain throughout the day a spirit of Prayerfulness which—together with Silence—makes for Recollection, and thus for a fruitful Retreat. The exercitants should be urged to make *practical use* of these 'Tessera' at odd times. (See Mottoes arranged for each day, p. 23.)

11. Extra Devotions.

There is sometimes a tendency on the part of zealous persons in charge of young exercitants to add on extra

pieties and even Talks to the already sufficiently full programme fixed or approved by the Priest. This tendency needs to be watched, and, if need be, checked by the Retreat-giver lest his charges—for they are, for the time being, *his*—be overdosed. The more pious ones, perhaps, may not find their spiritual digestions overtaxed thereby, while the less piously inclined may be surfeited and conceive a disgust for Retreats. Such well-meant zeal is, of course, the outcome of a desire to share more directly in the apostolic work of Retreat. Thus, for example, a Retreat programme, sent in advance to the Priest as 'our usual order,' may include some special public Night Prayers, regardless of all the praying and self-examination got through in a full day of Retreat. Such an addition would be particularly unnecessary on a day when the *Way of the Cross* has been performed, with its constant reflections on the cost of sin to our Blessed Lord, and its fourteen solid Acts of Contrition. Benediction of the Blessed Sacrament cannot be beaten as a form of Night Prayers, when held at the close of the day. It sends us to rest with the Lord's blessing fresh upon us. If, as noticed elsewhere, it should have to be placed earlier, owing to special circumstances, the Priest might, after the Night Points, just recite a single Act of Contrition for 'Night Prayers,' give his blessing in full priestly form, and send his flock to its night's rest.

12. CONFESSIONS.

When exercitants are numerous—say, anything from eighty upwards—Confessions add considerably to the Priest's labours, yet are a most important part of them. No doubt he will notify a fixed hour for the main bulk of Confessions. Usually the afternoon of the penultimate day of Retreat will be found early enough for beginning them so as to avoid a rush just at the last when the Priest is most fatigued. One way of easing this responsible duty is to attend the Confessional each morning some fifteen to twenty minutes before vesting for Mass, but starting the same punctually. It should, however, be clearly

understood that this time is for the exercitants *only*. Experience proves that often there are a few of the Retreatants who like to confess at the very start of the Exercises. Hence this morning attendance in the Confessional is particularly desirable on the First Day. As regards the regular Retreat Confessions let it be impressed upon the authority in charge of the Retreatants that the supply of penitents should be strictly *continuous*. Else gaps occur between Confessions, and the Priest's time (if not his patience) is lost that might be usefully expended otherwise. This is a point not always sufficiently attended to by those in charge, perhaps from a most laudable reluctance to meddle in any way with confessional affairs. But this undoubted virtue may be carried to excess in the present matter. The 'interference' can always be effected by public announcement and without putting any pressure upon individuals, a thing always to be avoided.

13. Fewer Confessions.

Retreat-givers may have noticed, since the days of Pius X, a new feature in Retreats—that there are plenty of daily communicants, but that the number of Confessions falls below that of the Communions. This phenomenon need cause neither anxiety nor surprise. It is the natural outcome of the welcome spread of the 'salutary practice,' as the Pope of the Eucharist termed it, of Daily Communion. Canon Antoni, in a work on the subject praised by that saintly Pontiff, observes that in proportion as Communions increase, Confessions will diminish. And it is obvious that their *necessity* must lessen through constant reception of a Sacrament designed by Christ for maintaining the soul in the state of grace—the only essential condition for a worthy Communion. Devout souls may enter on a Retreat to benefit by its various spiritual exercises and yet not intend to go to Confession during it. In fact, they may have approached the Sacrament of Penance just before coming to it. Thus it often happens that Retreat Confessions are

ended before the Priest expects. But in the supernatural life we do not live mainly on Confession, but on the Bread of Life. Then the presence among the Retreatants of any considerable number of non-Catholics would also lessen the number of Confessions as well as of the Communions.

14. Confessionals.

Now and again the Retreat-giver may have to endure a very unsuitable confessional—one that insufficiently screens off the penitent from the body of the Chapel, is highly resonant, and placed in a prominent position, conditions trying alike to Confessor and penitent. More satisfactory are confessionals arranged, *e.g.* at, or just inside the Sacristy door, out of the way. It is not supposed that on-coming penitents will *listen*, yet they cannot always help *hearing*. The result is that, to guard against this possibility, the penitent becomes almost inaudible, and the confessor has to strain painfully in order to catch faint and rapid whisperings and distress his throat for suppressing his natural voice. The youth of our day, speaking generally, is ' squally ' and indistinct of speech. One may stand close to a youthful group who are speaking quite loud at sixty to the dozen and yet not have the faintest notion what they are talking about. (The same has been remarked by an experienced theatrical *impresario* about young actors.) If in addition, while confessing, they bury their faces in their hands as if the confessor had any wish to look at them, the latter's task, already arduous enough, is greatly aggravated.

15. Spiritual Reading.

Some exercitants seem to spend nearly all their ' Free Time ' reading Saints' Lives, or spiritual treatises—often unsuited to their spiritual needs and out of keeping with the Meditations in progress. This excess thwarts the main purpose of ' Free Time,' which is for deepening by prayerful reflection impressions received during the Talks. In younger children this is no doubt excusable.

They are unequal to consecutive thinking: and if they did not read some Saint's Life, or pious story (they are not likely to turn to treatises), they might either get utterly bored, or engage in surreptitious conversation, or fun, with their equally unreflective companions. But their elders should be encouraged to devote a good part of 'Free Time' to its intended object—that is to say, according to the mental and spiritual powers of each one, which differ much in individuals. It might be well, at the very start of Retreats, to take the Programme, or Order of the day, and while making any comments on it that appear useful, call special attention to the purpose of 'Free Time.' For the less initiated might fancy it meant a short holiday from Retreat in which each one may do exactly what he (or she) pleases.

16. Note-taking.

Besides the above, there is another sort of misspent energy—*copious* note-taking during the Meditations, etc. There can be no reasonable objection to jotting down a very short 'memo.' now and again to assist the memory afterwards. That is different. But continuous hurried scribbling, whether 'shorthand' or other, throughout the Talk suggests, not the spiritual Retreatant, but the hustling Press-reporter, eager to secure the fullest possible 'copy.' A Meditation is not an University Extension lecture, but a Prayer, and it is hardly possible to maintain a reverent, prayerful spirit while energies are absorbed in 'getting it all down.' Besides, the Priest—to view things from his standpoint—may reasonably fear lest his (alleged) *ipsissima verba* (very own words) be afterwards quoted for some heresy his soul abhors, or for the precise opposite to what he really stated! Such things do happen!

17. Resolutions.

A few words, some time in the morning of the last day of Retreat, or a little earlier in a Retreat of *four* days, on the choice and framing of good Resolutions, seem highly

advisable. The Resolutions might profitably be written down by the makers, put into a sealed envelope inscribed with the person's name, and placed neatly tied up in the sanctuary during the Closing Mass and Communion of the Retreat. This expedient helps to impress upon the exercitants the importance of *keeping* their good resolves thus offered to the Sacred Heart.

18. The 'Question Box.'

A Question Box—if only an improvised one of cardboard, with a long slit in the lid, and placed in some public spot—forms a useful adjunct to a Retreat. A great difference in the spirit of enquiry may be noticed between one set of young people and another. In one Retreat the Question Box may overflow daily: in another remain constantly empty. But it is always well to give the opportunity. One may possibly meet with a mischievous young 'party' here and there who sends up idle questions just for the fun of it. Still, queries that may seem ridiculous to the Priest, may be put in absolute simplicity and good faith. He may, however, be expected at times to solve problems that it would take divine Wisdom Itself to unravel. In such cases it may be well to point out that even our Lord's divinely-assisted Church cannot tell us everything, being only able to teach us what God has revealed to her. Prospective questioners should be told not to sign their names: neither need the Question Box be locked: this would be inconvenient if the desirable arrangement be come to that some one person be appointed, *e.g.* a reliable Retreatant, to deliver the Box daily to the Priest just before the midday meal, *unless it is empty*. Questions are sometimes put that need careful answering, and time may be needed for considering them. Preferably the questions should be answered at an *afternoon* talk (that is not a Meditation) rather than during the morning. After-dinner brains are apt to be somewhat torpid (as the Priest will realize more acutely than his young hearers) and the interest aroused by the questions will help to

keep his audience brighter and on the alert. The Question Box has certain notable merits : (1) One person's difficulty is often another's also ; and by answering publicly the Priest may be able to kill two, or perhaps more, birds with one stone. (2) Non-Catholics in the Retreat (there are generally some, and how well they behave !) might shrink from venturing into the Priest's parlour, fearing the proverbial fate of the spider, and yet feel no difficulty in sending up an anonymous query. (3) The questions asked may help the Priest himself, suggesting points of doctrine that he had overlooked, either for lack of time to deal with them, or through not thinking them important enough for full explanation. Any particular question deemed unsuitable for public treatment, viewed by the composition of the audience, can be passed over with the remark that ' the question not read out will be answered privately if the enquirer will visit the priest.'

19. Admittance of Non-Exercitants.

The Priest will sometimes be asked whether he objects to attendance at his Talks of members of the staff not officially engaged, or outsiders who are not making the Retreat. No doubt he may object to members of the staff being sprinkled about the audience, or ' enfilading ' it at right angles ! for the obvious purpose of ensuring order—as though he were incapable of holding its attention, and hence preserving order, and as if the Retreatants could not be trusted. Otherwise he will probably take the view, regarding both these classes of non-Retreatants, of ' The more, the merrier,' excepting very young children who might prove a trifle *too* merry for the gravity and comfort of the general public.

There appears no reason why such supernumeraries should not sit at the back of the audience out of sight of the regular Retreatants.

20. Music.

Hymn-singing, sometimes unhistorically dubbed ' Methody,' brightens a Retreat, and gives some relief

to the otherwise silent voices. It should be *accompanied* on the organ. Perhaps we priests do not always sufficiently realize the spiritual influence which hymn-singing has upon the lay soul. One plan is for the Priest to put down clearly on paper for the Organist fixed hymn-words fitted to the Meditation subjects, to be sung immediately *before* the Talk. Better before, than after, as preparing the minds and affections of the Retreatants for the truths to be contemplated, and also not to inferfere with the important *Colloquy* ending the Meditation. (Occasionally, it might even be well mildly to suggest the hymn-*tunes*, to provide against those of a colourless Anglican type. They must be *appropriate* to the Meditations : *e.g.* the beautiful Faberian words : ' My God, how wonderful Thou art ! ' before the Fundamental Exercise (End of Man) ; or ' God of mercy and compassion,' before a Meditation on Sin. This agrees with the Ignatian method of hammering on one and the same nail at a time, so as to drive it well home. Should hymns be also desired at *Instructions*, they can be left to the choice of the person in charge, in which case the praises of Mary, the Perfect Creature and sinless one, should not be forgotten. (For Suggested Hymns, see below, p. 23.) The exercitants should be *in their places* for starting the hymn a clear five minutes before the time set down for the Meditation. It will be convenient to establish an understanding with the Organist that the hymn-singing is to cease at the close of the stanza that is in progress when the Priest enters the sanctuary for the Talk. Else a hymn of many stanzas may encroach upon the Meditation.

Benediction. Leave for Benediction each day, and for the Opening, being presupposed, it seems best to sing only a *short* piece (which the Litany of Loreto is not) between the *O Salutaris* and the *Tantum ergo* so as not to lengthen the service too much, or not to cut short the Talk that may follow it. One may suggest the end of the Retreat-day as the ideal time for Benediction, so that the Retreatants may retire to rest with our Lord's special blessing. As elsewhere explained (p. 29, *f.* 2) the exigencies

of Day Scholars or extern *habitués* may demand an earlier hour. But, as already stated, the latter Benediction should stand in place of Night Prayers, although perhaps followed by ' Points ' given briefly. As the rite of Benediction, issued by our Hierarchy, prescribes nothing after the Divine Praises, one is free, after these, to sing something in Latin or English. Commonly the *Adoremus* and *Laudate* are sung. But there is a legitimate alternative, *e.g.* of singing thrice the invocation : ' O Sacrament most holy,' etc. When ' Points ' follow Benediction, these English aspirations might be *added* to the *Adoremus* and *Laudate*, thus filling up the gap between the close of Benediction and the return of the Priest to the Sanctuary after unvesting. A service for the young, like nature, ' abhors a vacuum.' It also gives the Sacristan time for putting out the candles, which, in Convents at least, are apt to be numerous and in excess of the prescribed quantity.

21. Souvenirs.

A single leaflet containing a few appropriate words, for a remembrance of the graces received in Retreat, is generally much appreciated, especially if signed by the Priest and delivered by him personally.

22. Blessing Pious Objects.

Apart from requests to be enrolled in Scapulars, the Priest will probably be asked to bless and indulgence Rosaries, Crucifixes, Medals, etc. The simplest way is to announce that all such pious objects, when *completely* assembled, are to be placed together in the Sacristy. Otherwise the Priest may enjoy the experience once suffered by the present writer, of having his very meals broken into by successive requests of : ' Please, Father, will you bless this for me ? ' The worm *will* turn and he protested, it is to be hoped not too vehemently for edification ! In the case of Rosaries, he will need to separate out those of the Seven Dolours, if he chance not to have the faculty for indulgencing them, and the special formula prescribed.

23. Fresh Air and Exercise.

This item in the mechanism of a Retreat comes last because it is a material, and not a spiritual detail. But not on that account is it of small importance, even from a spiritual standpoint, above all in Retreats to young people. Unfortunately our climate, or let us say meteorological ' samples,' often bring bad weather ; and confinement indoors presses hard upon young exercitants and is unfavourable to silence and recollection. Yet one has met with heroic examples of fidelity—*e.g.* a schoolful of young girls who indignantly declined the Priest's candid offer of recreation after dinner during a succession of pouring wet days. They resented the proposal as an imputation upon their powers of self-control under trying circumstances. Yet they had no indoor resource but tramping in Indian file along the walls of a dark gallery in a basement. One could only leave them to their self-denying ordinance ! A ' tiny ' of ten years, obliged to go out for a walk beyond the Convent premises along with other ' small fry,' could not be induced by her companions to utter a word. *She* was not going to be thought a baby—no, not she !

In short, every reasonable opportunity should be seized for walking in the grounds, especially between breakfast and the first morning Talk, or at least immediately after it. This freshens up the exercitants for their day's spiritual work.

24. Rules for Retreats.

(For publication—preferably signed by the Priest.)

I. *Strict Silence* should be observed all through by the Retreatants among themselves: viz. from the Opening Talk till after the Closing Mass and Communion. It is allowable to converse with those in charge singly (not in groups). Retreatants living outside should keep the spirit of this Rule as far as circumstances permit, and, of course, avoid evening amusements outside their homes.

II. Only *Spiritual* books, or magazines, should be read. Letter-writing should be avoided, except in a case of urgent necessity.

III. The Father Director of Retreat will be entirely at the service of anyone who wishes to talk with him in the Parlour. No formalities are needed for going to him, such as giving in names to those in charge, etc.

IV. Written Questions may be placed in the Question Box. They should not be signed by the writer, and will be answered in public.

V. A time will be announced, in due course, for regular Retreat Confessions: but the Confessional will be attended for a short time daily before Mass, for any of the Retreatants who may wish to come at that time.

Signed: X. Y. Z.

25. MOTTOES FOR EACH DAY OF THE RETREAT.

Retreat of 2½ days.

Half-Day : 'My God and my All.' *Or,* 'O Lord, I am Thy servant.' 'Shall not my soul be subject to God?'

First Full Day : 'Lord be merciful to me a sinner.' *Or,* 'Sacred Heart of Jesus, have mercy on us.' 'My Jesus, mercy.' 'Mary, Refuge of Sinners, pray for us.'

Second Day : 'Sacred Heart of Jesus, Thy Kingdom come!' *Or,* 'May I love Thee, and hate myself' (S. Aug.).

Retreat of 3 days.

First Day : As on Half-Day, above.

Second Day : As on First Full Day, above.

Third Day : As on Second Day, above.

Retreat of 4 days.

First, Second and *Third* Days, as in Retreat of 3 days, above.

Fourth Day : 'He loved me, and delivered Himself for me.' *Or,* 'Make my heart like unto Thy Heart.'

26. SUGGESTED LIST OF HYMNS ACCORDING TO MEDITATION SUBJECT.[1]

Opening of Retreat : 'Come, Holy Ghost, Creator, come.'

Fundamental Exercise : 'My God, how wonderful Thou art!'

Exercises on Sin : 'God of mercy and compassion.' 'Jesus, my Lord, behold at length the time.'

Last Things : 'Look down, O Mother Mary.'

Forgiveness of the Sacred Heart : 'O come to the merciful Saviour.' 'Heart of Jesus, Sacred Heart, Thanks to Thee' (N.D. Hymn).

Kingdom of Christ : 'Jesus the {only / very} thought of Thee.'

The Way of the Cross : 'O come and mourn' (Stabat Mater).

'Soul of my Saviour.' (See suggested order, p. 30.)

[1] See p. 18, No. 20.

(For Retreats of *four* days.)

Before Additional Meditations on Life, Passion, Death, and Resurrection.

Incarnation : Annunciation : 'O purest of creatures.' *Or,* 'Mother of Mercy.'

Nativity : 'See amid the winter snow.' 'Dear Little One, how sweet Thou art.'

Hidden and Public Life : Same as 'Kingdom of Christ.' *Or,* 'To Jesus' Heart all burning.'

Passion : 'Hail, Jesus, hail, Who for my sake.' 'Glory be to Jesus.' 'My Jesus, say, what wretch has dared.'

For the *Way of the Cross :* 'O come and mourn with me' (Stabat Mater). 'Soul of my Saviour.'[1]

Resurrection : 'Christ, the Lord, is risen.'

Closing of Retreat :

In Thanksgiving : 'O Sacred Heart, what shall I render Thee.'[2] *Or,* 'Heart of Jesus, Sacred Heart' (N.D. Hymn).

After Papal Blessing : 'Full in the panting heart' (God bless our Pope). 'Faith of our Fathers.'

27. READINGS FROM 'THE IMITATION OF CHRIST' (THOS. À KEMPIS) SUITED TO RETREAT MEDITATIONS.

End of Man's creation : Bk. 3, Chaps. iv and xxxiii.

Sin and its consequences : Bk. 3, Chap. lii; Bk. 1, Chaps. xiii, xxiii, and xxiv.

Mercy of God : Bk. 3, Chap. xxx, Nos. 1, 2, 3.

Kingdom, or Following, of Christ : Bk. 2, Chaps. i and xi.

Life of Christ : Bk. 3, Chaps. xviii and xxviii.

Passion of Christ : Bk. 2, Chap. xii.

Heavenly Reward : Bk. 3, Chap. xlix.

Holy Eucharist : Bk. 4, Chaps. ii, x, xviii, and elsewhere.

NOTE.—Bk. 4, Chap. iii, No. 3, third sentence. This

[1] See *Suggested Order*, p. 30.

[2] Music to be had from Manresa Press, Roehampton, London, S.W.15.

passage may mislead unless it be remembered that in the times of à Kempis (1379, or 1380-1471), Catholics did not communicate frequently, much less daily as so many do now, thanks to the enlightened guidance of Pius X in his decree *On the Daily Reception of the Eucharist* (1905). And about three-quarters of a century later, when Ignatius began his apostolic work, so deplorably had eucharistic piety declined that comparatively few received Communion save at Easter—a state of things that the Saint and his earlier disciples promptly set themselves to remedy. Nevertheless our fifteenth-century author carefully warned his contemporaries (Bk. 4, Chap. x, No. 1) that the enemy of souls, well aware of the benefit accruing to them from use of this divine remedy, strives by every means to keep them off it. One of his favourite snares for the conscientious is persuading them that they are 'not worthy' to receive Communion, except they bring to the Holy Table specially devout dispositions over and above the state of grace and a right and religious intention in receiving. As S. Ignatius cautions us, Satan will upon occasion assume the disguise of an 'angel of light'—'turn preacher,' as we say: and, in the present matter, he poses as an Apostle of Reverence towards the Blessed Sacrament! A century after the death of Ignatius (1556), the Jansenist heretics, under his inspiration, depopulated the Communion-Rails of France, some of them carrying their false 'reverence' to the lengths of abstaining from the Easter Communion and even refusing the Last Sacraments on their death-beds! Thus history confirms the consistently anti-Eucharist policy of Satan against which à Kempis would warn us.

28. Preliminaries to be Arranged with Authorities.

For the convenience of the Retreat-giver a summary is here given of practical matters for arrangement, which should be gone into on arrival at the place of the Retreat, or better, in advance, especially as to the *Rules for Retreat* (p. 22).

1. *Interview with Head, or Superior,* of the house, or an authorized representative of same.

(*a*) Ask *to see* 'Faculties' granted by Bishop for the Retreat: or, if granted verbally to Head, ascertain the extent accurately. Explain that this request is merely a necessary matter of business.

(*b*) Ascertain with whom to deal *immediately*—as being in full charge of the body of exercitants: and request interview with same. Arrange if possible for day-room, for private work and for Interviews.

2. *Interview with Person in full charge of Retreatants.*

(*a*) Ascertain *number* (approximate) and *category* of the Retreatants: get full List of same, non-Catholics indicated.

(*b*) Ascertain who is to be Reader at Table, so as to be able to communicate with same.

(*c*) Name of Organist—for same purpose.

(*d*) Arrange for the posting up of mottoes each night, for the following day. Hand in list of Mottoes. (See p. 23, No. 25.)

(*e*) Arrange for unlocked Question Box: and fixed person for delivering it daily before midday meal. (See p. 17, No. 18.)

(*f*) Call attention to *place* of Benediction in Opening Service, *i.e. after* Talk: on evenings of full Retreat days, *before* Night Points: arrange time for Benediction to be given earlier for sake of those 'living out': *e.g.* Day-Pupils, etc. . . .

(*g*) Deliver schedule for Table Readings, and any book brought for 'Reading Book.' If none, procure one locally.

(*h*) Ask for chair and small table to be placed in sanctuary, or other preferred place, in Chapel.

3. *Interview Organist* to clear up doubts as to musical details: deliver to same List of Hymns. (See p. 23, No. 26.)

N.B.—The Retreat-giver will find it useful to be shown over the Sacristy, the Chapel; to survey sanctuary, and means of reaching the Throne (for Benediction), and the Confessional. (See p. 15, No. 14.)

SECTION II

TIME TABLES

1. The Retreat-giver had best have his Time Table drawn up before arriving at the place of Retreat. It might be better still to send it in advance to the authorities, because unless all local circumstances be previously well known, some modifications may be necessary, in which the Priest, no doubt, will show himself amiably accommodating, and take into consideration any objections that may be made to his hours. It is important, also, that he should know how the Retreatants are to be occupied during 'Free Time' so as to guard against their being overcharged with extra spirituals—Rosaries, Visits, Adoration, public Spiritual Reading, or special talks from authorities. Sometimes the Chapel or Church he will use serves for the parish: and naturally the Priest-in-charge will not care to have parochial arrangements turned topsy-turvy. Apart from this, the last word should lie with the Retreat-giver. It is he who has the *duty* and responsibility, and hence should also enjoy corresponding *rights* and freedom. It is told of a certain Priest that in a preliminary interview the Head of the establishment urged him rather emphatically not to make the children laugh. His reply was a smiling request for the loan of a Bradshaw. 'Are you going anywhere?' he was asked. 'Yes, I am going home again!' 'But why?' 'Well it appears that you are going to manage this Retreat, so I shall not be wanted.' No further difficulty occurred. Possibly the Head had had the experience of an over-jocular Padre. But speaking generally, the Priest will meet with no indiscreet interference, and every readiness will be shown to meet his plans, even at some inconvenience.

2. Time of Rising for Retreatants. The time usually

preferred is some 40–45 minutes previous to Mass at 7.30 : and any lesser interval would hinder the making (by the older exercitants at least) of a short Private Meditation, on the Points given overnight, and also the short attendance of the Priest in the Confessional, before vesting. The Communion of those in Retreat will usually not be before the Mass starts, since, in a 'closed' Retreat, there can be hardly any reason for departing from the preferable custom of communicating *during* the Mass. It is not a bad plan to try and procure a long sleep for the exercitants, putting Mass at 8.0 instead of 7.30. It might even be discreetly suggested to the Head that possibly the Staff (or Community) itself would be none the worse for the same indulgence once in a way. This concession to the young people will not make them less well-disposed towards the Priest's ministrations ! To facilitate matters for the Staff, the Father might offer to give them Holy Communion separately at an hour early enough to allow of their breakfasting before the Mass, and also not preventing his attendance in the Confessional just before it. The following Tables A and B are drawn up to suit respectively the two different hours of rising and of Mass.

Time Tables.

There is a *prima facie* criticism that may be made of both these Time Tables—namely, that the *ménu* of Talks is too heavy for the digestion of young people, especially if of schooling age. All the writer can say is, that after providing the same fare during more than thirty years, he cannot recall a single hint of any such complaint. On one solitary occasion, it is true, the authority immediately in charge of the Retreatants made the said criticism before the Retreat came off. The Priest replied that he had never yet seen any cause for altering the programme, and wished still to keep to it, but if, after the Retreat, any evidence could be found of his charges having been overweighted, he begged that it might be brought to his notice with all frankness. After the Retreat, nothing was forthcoming save a very frank and spontaneous acknowledge-

ment of a mistaken criticism. Each Retreat-giver must, of course, judge for himself. It is quite easy to suppress, say, the Instruction A.M., and to put the *Meditation* A.M. later in the morning. The problem, however, will still remain how to keep the young people suitably occupied during the long intervals before and after this Meditation, with the chance of injury to Silence and Recollection. As a rule, young folk do not know how to occupy themselves for long in such a case. Even with the full programme here printed, a change in Free Time to needlework, note-taking, or Corporate Singing Practice (of *Sacred* Music) comes in useful.

Time Table *A*.

6.45–50 Rise. 7.30 Holy Mass and Communion (Confessional attended before Mass 7.10–25). Breakfast. Free Time, fresh air. 9.30 Meditation in Chapel (or Church). Free Time. 11.30 Instruction in a Room. Free Time. Dinner 12.30–45. Five minutes' Visit to Blessed Sacrament. Free Time, in or out. 2.40 Rosary B.V.M., private or in common, *e.g.* in procession to a shrine of Mary. 3.15 Instruction in a Room. Free Time. 4.0 Tea. Free Time. 4.45 Spiritual Reading (private). 5.15 Meditation in Chapel (or Church).[1] Free Time. Supper. Free Time. 7.45 or 8.0 Benediction of the Blessed Sacrament (if not held earlier),[2] followed by Night Points for meditation. *No other Night Prayers* in common. Retire to rest.

N.B.—In a Retreat of 2½ days, the hours for Talks during the Opening half-day P.M. can be fixed according to circumstances. (See N.B. p. 32. . . .)

[1] On the last (full) day, this Meditation (on the Sacred Passion) may be replaced by *Way of the Cross*. See suggested order for this Service below Table.

If the Retreat be in Easter Week, or follow closely upon it, a Meditation on Christ's Risen Life may be held more seasonable.

[2] When Benediction has been earlier P.M., say, after the 5.15 exercise, *e.g.* on account of Day Scholars, or others living outside, let the order be as follows : 7.45 or 8.0 Short prayer, Night Points, Act of Contrition recited by Priest for Night Prayers, an English Hymn, Priest's Blessing (*Benedictio Dei Omnipotentis*, etc.). Retire to rest.

SUGGESTED ORDER FOR 'WAY OF THE CROSS' SERVICE

1. English Hymn to Passion: *e.g.* 'Oh, come and mourn with me.'

2. Short Discourse on Passion in Surplice and Stole.

3. Solemn *Stations of the Cross*, verses of Stabat Mater sung between Stations.[1]

4. Veneration of Relic of True Cross (but best omitted, if Benediction is to follow).

5. Hymn: 'Soul of my Saviour.'

N.B.—When the Retreat is for females only, and no male servers can be had for the 'Way of the Cross,' there appears no valid reason why one of the exercitants should not act as cross-bearer, if veiled and modestly attired—just as she might be carrying a banner surmounted by cross or crucifix in a church procession. Another could move the kneeling stool along the Stations should the Priest need one. Of course neither will enter the sanctuary. The 'Way of the Cross' is a popular devotion, not a liturgical service.

TIME TABLE *B*.

This Table, putting Holy Mass half an hour later than in Table *A*, may prove a better one, not merely for reasons already suggested (p. 28) but also when Day Scholars and other externs are making the Retreat, who, whether owing to distance, or some other impediment, could not well get in time for Holy Mass and Communion as early as 7.30, even breakfasting for the occasion with those 'living in,' as they would generally be welcome to do.

7.15–20 Rise. 8.0 Holy Mass and Communion. (Confessional attended from 7.40–55.) Breakfast. Free Time, fresh air. 10.0 Meditation in Chapel (or Church). Free Time, in or out. 12.0 Instruction in Room. Free Time. Dinner 12.45–1.0. Five minutes' Visit to Blessed Sacrament. Free Time, in or out. 2.55 Rosary B.V.M. (private or in common, e.g. in procession to a shrine of

[1] Should further (very short and easy) music be desired, it can be had: Manager, Manresa Press, Roehampton, London, S.W.15.

Mary). 3.15 Instruction in Room. Free Time. 4.0 Tea. The rest as in Table *A*, with its footnotes.

SECTION III

PLANS FOR RETREATS OF 2½, 3, OR 4 DAYS

THE Time Tables are here presupposed. (See Section II, pp. 29–31.)

NOTE.—The essential scheme of the *Spiritual Exercises* is to be found in the *Meditations*, and the directions for making them. No provision is made for set Public Instructions, though one 'Consideration' a day is traditional. But this is not saying that the Exercises supply no material for practical considerations and self-examination. Such material abounds: for instance, we find a Method for Examination of Conscience, both general and particular, the 'Three Degrees of Humility,' important Rules for Electing a state of life, or for reforming an already adopted one, various Methods of Prayer, etc. With certain classes of Retreatants who are anxious for, and capable of, considerable progress in Christian Perfection, S. Ignatius' rules for the Particular Examination of Conscience, and 'Three Degrees of Humility' might form useful subjects for public Conferences or Instructions. (See Suggested Subjects, p. 108.) In the following 'Plans' *two* Instructions are indicated for each full day, on account of their special importance for young people and their making less demands on their spiritual capabilities than Meditations. It is quite in accord with the spirit of the Exercises that the Retreat-giver should adapt himself to the needs and powers of his hearers, without, however, departing from the main lines of the Ignatian scheme.

PLAN I. For a Retreat of 2½ days.

OPENING OF RETREAT

(Letter O, followed by page number, placed after title of a talk, refers to *Outlines and Headings* giving matter for Meditation Talks.)

1. Hymn to the Holy Ghost (English). Hail Mary.

Invocations of the Sacred Heart, and of S. Ignatius 'Patron of all spiritual exercises' (Pius XI. Apost. Constitution, 1922. See p. ix).

2. Opening Instruction and Meditation[1]: (*a*) Nature and Importance of Retreat: Dispositions needed. (*b*) Fundamental Exercise: End of man's creation: True purpose of life: With practical implications. (O 41.)

N.B.—If the half-day (usually at the *beginning* of these Retreats of 2½ days) is long enough (*a*) and (*b*) had far better be divided into two separate Talks: the first, as soon as the main bulk of the Retreatants have assembled and perhaps had tea—say at 5.0 or 5.30 (at latest), and the second later, after supper—say at 7.30 or 7.45. When, however, a considerable proportion of the exercitants sleep outside (Day Scholars, parishioners) and it is not desired that they should get home much after dark (*e.g.* in the short days) there will probably not be time for two Talks to the whole body on the half-day. In that case, an independent Supplementary Talk on some spiritual subject might be given after Supper to those 'living in,' to fill up their time. This Talk should *not* be one of the Retreat *Meditations*, which it is desirable that *all* the Retreatants should attend. The Supplementary Talk could be followed by Benediction, if not already given for the outsiders' sake. If given, the day might close as follows: 7.45 p.m. Hail Mary. Night Points. Act of Contrition recited by the Priest. A Hymn. Priest's Blessing. Retire for Night.

First Full Day.

Meditation A.M. Mortal Sin, the Great Evil of Life (combining the two Ignatian Exercises on Sin, dwelling

[1] At the Opening, for greater solemnity and impressiveness, it seems better that the Talk, intended for exciting earnestness, should *precede* the Benediction, the latter coming as a climax to confirm the good impressions received from the Talk. On the other days (*i.e.* if the Benediction be given at night), the Talk (Night Points) can *follow* the Benediction. This is also more convenient as it gives the sacristan time to extinguish the lights whilst the Priest unvests. Thus the only occasion on which there appears to be a distinct object to be gained by putting the Benediction *after* the Talk is at the Opening of Retreat.

mostly on the second one): "My Personal sins." (O 45–53.)

Instruction A.M.[1] and P.M., at choice.[2]

Meditation A.M. The Last Things (or one of them). (O 58–65.)

Night Points. The Forgiveness of the Sacred Heart. (O 65.)

Second Full Day.

Meditation A.M. The Kingdom, Following, or Imitation of Christ. (O 68.)

Preamble. (On Second Full Day, in Retreat of 2½ days; or on Third Day in Retreat of 3, or of 4 days):

Exhort to special fidelity till close of Retreat.

Motives: (1) *Cf.* John ii, 10: 'Thou hast kept the best wine until the last.' So our Lord may be keeping back His best graces till He sees that we keep faithful to the very end. Pity to miss them through slacking off.

(2) Resolutions have to be made for offering to Sacred Heart: light and strength needed for choosing and keeping them: to be obtained by undiminished prayerfulness and silence. (Promise Hints on their choice and framing at the next Instruction. In a four days' Retreat, Hints given P.M., *Third* Day.) See (I) 130; 16, No. 17; 108 N.B.

Instructions A.M.[3] and P.M., at choice.[4]

Meditation P.M., replaced by *Way of the Cross.* (For suggested Order of Service, see end of Table A, p. 30.) (O 76.)

Night Points. Love of the Sacred Heart in the Blessed Sacrament, calling for a return. (O 78.)

Suggested Order for Closure of Retreat

(It is here supposed that the Retreat ends with Holy Mass and Communion on the morning following the last day of the Exercises.)

[1] See introductory Note to Suggested Subjects, p. 108.
[2] For Suggested Subjects and Headings, see *ibid.*
[3] Beginning with Hints how to frame Resolutions.
[4] For Suggested Subjects and Headings see p. 108.

1. *Mass*[1] *and Holy Communion*: Written and sealed-up Retreat Resolutions[2], in neat packet, placed in sanctuary, or on super-altar.

2. *Immediately* after Mass (and prescribed English prayers), a 'Petit Salut' (Little Benediction) with Ciborium, Altar cards, and Missal removed by server. Vestments as at Mass (unless Black), but without maniple. *Or*, Surplice and white stole put on in Sacristy. Order. Act of Consecration to the Sacred Heart. (If to be had, the revised Act issued by Pius XI for Jubilee Year, 1925.) Tabernacle opened, and left open, showing the Ciborium. No *O Salutaris* sung. *Tantum Ergo* sung: incensation at *Genitori*. Rest as usual at Benediction.

3. *Papal Blessing*. Purple stole. Crucifix with which to give the Blessing, laid on altar, Epistle-side. A very few words, exhorting to prayer for the Holy Father. Prayers for the Pope's Intentions recited with Retreatants. Blessing given from predella, Epistle-side. End up with Hymn: 'Full in the panting heart' (God bless our Pope !), or one of the following: *Magnificat* in thanksgiving for Retreat graces, sung briefly. 'O Sacred Heart, what shall I render Thee ?'[3] 'Faith of our Fathers.'

4. *After Papal Blessing*, at close of service: Hymn: 'God bless our Pope' ('Full in the panting heart of Rome').

PLAN II. For a Retreat of 3 days.

On Eve. *Opening of Retreat*: (1) Hymn, prayers as in previous Plan. (2) Opening Talk *exclusively* on Retreat Work.[4] (O 37.) (3) Benediction. No Night Prayers.[5] Retire to rest.

[1] May have to be said earlier than usual—for the sake of those Retreatants who have to leave early—if in sufficient numbers to justify change and earlier rising of the others.

[2] See Section I, p. 16, No. 17.

[3] To be had from Manager, Manresa Press, Roehampton, London, S.W.15.

[4] See footnote, p. 32.

[5] If Benediction has been given earlier, then Night Points, Act of Contrition, Hymn, Priest's Blessing, Retire for Night. *No further Night Prayers.*

First Day.

Meditation A.M. Fundamental Exercise, End of Man's Creation, Application to daily life. (O 41.)

Instructions A.M. *and* P.M., at choice. (See Suggested Subjects, p. 108.) *Meditation* P.M. Mortal Sin, the Great Evil of Life. (*First* Ignatian Exercise on Sin.) (O45.)

Night Points. Our Christian Dignity, forfeited by Mortal Sin; or other Points reinforcing Evil of Sin. (O 49.)

Second Day.

Meditation A.M. Personal Sins (*Second* Ignatian Exercise on Sin). Bird's eye view. Evil of mortal sin. Motives for sorrow. (O 53.)

Instructions A.M. *and* P.M., at choice. (See Suggested Subjects, p. 108.)

Meditation P.M. Last Things (or one of them). (O 58–65.)

Night Points. Forgiveness of the Sacred Heart. (O 65.)

Third Day.

Meditation A.M.[1] The Kingdom, Following, or Imitation of Christ. (O 68.)

Instructions A.M.[2] *and* P.M., at choice. (See Suggested Subjects, p. 108.)

Meditation P.M., replaced by *Way of the Cross.* (O 76.) For suggested Order of this Service, see end of Table A, p. 30.

Night Points. On Blessed Sacrament. Or Love of the Sacred Heart in the Blessed Sacrament, adapted to Close of Retreat. (O 78.)

For Order of Closing Retreat, see p. 33.

PLAN III. For a Retreat of 4 days.

N.B.—Talks for Eve, First and Second Days, same as in Plan II, except *Night Points: First Day.* Christian

[1] See *Preamble*, p. 33.

[2] This Instruction might start with Hints on the Making of Resolutions. (See p. 130; also p. 16, No. 17.)

Dignity lost by Sin. (O 49.) *Or*, Ignatian Triple Colloquy, to Mary, Jesus Christ, to God the Father, for three graces. (See *Spiritual Exercises*, First Week, Third Exercise.) (O 51.)

Third Day.

Meditation A.M.[1] The Kingdom, Following, or Imitation of Christ. (O 68.)

Instructions A.M. *and* P.M.[2], subjects chosen at choice. (See Suggested Subjects, p. 108.)

Meditation P.M. Incarnation at Nazareth, Nativity, Before and After. (O 80.)

Night Points. Bird's eye view of Christ's Life. Main features: (*a*) Hidden Life. (O 87.) (*b*) Public Life. (O 89.)

Fourth Day.

(Day for making Resolutions.)

Meditation A.M. Washing of Feet, Institution of Eucharist. (O 90–93.) *Or*, Agony and Prayer in Garden, Betrayal. (O 93.)

Instructions A.M. *and* P.M., at choice. (See Suggested Subjects, p. 108.)

Meditation P.M. Christ before Judges (Annas, Caiphas, Pilate, Herod). (O 97.) *Or*, Christ on the Cross (Double Passion, of Body and Sacred Heart). (O 76.) *Or*, Replace Meditation with the *Way of the Cross.* (For Suggested Order of Service, see end of Table A, p. 30.

Night Points. Lessons of Encouragement from Resurrection and Apparitions. (O 101.) *Or*, The Love of the Sacred Heart in Blessed Sacrament, calling for return in deeds of self-sacrifice. (O 78.)

(For Order of Closing Retreat, see p. 33.)

N.B.—The above programme can, of course, be lightened by suppressing the *Instructions A.M.*, and moving the *Meditations A.M.* forward to the middle of the morning.

[1] See *Preamble*, p. 33.

[2] This Instruction might start with Hints on the Making of Resolutions. (See p. 130; also p. 16, No. 17.)

But this plan would reduce the number of Instructions, which are so important, from eight to six, as against the six in a Retreat of *Three* Days. Then there is the drawback, previously noticed, of leaving a long interval before and after the shifted Meditation, which young people would not always know how to employ profitably. This objection would recur in the afternoon if the programme were lightened by leaving out the P.M. Instruction, and retaining the A.M. one.

SECTION IV

OUTLINES AND HEADINGS FOR MEDITATIONS AND OPENING INSTRUCTION

THE writer is fully conscious that Priests are well able, and may decidedly prefer, to make their own schemes. Those here presented may serve at all events in an emergency when either the notice of Retreat has been short, or preoccupations have prevented adequate preparation beforehand. After all, the main trouble is to fix one's scheme, or outline: the subsequent filling up presents less difficulty. An Outline for the OPENING TALK is placed here, and not among Suggested Subjects for Instructions (p. 108) because the matter appears too essential to any Retreat for classing among *optional* subjects.

OPENING TALK

HEADINGS.

Purpose and Nature of a Retreat. Illustrations: a 'spring-cleaning'; Repairing a church for God's worship (2 Cor. xvi, 16); overhauling a battleship in dock, etc. Is not for recuiting novices, or church students, nor for *not* recruiting them. This is beside the main object, which is to learn *how to do God's Will in His way*, whatever it may turn out to be, so as not to decide our choices in life by our natural likes and dislikes, feelings, impulses, theories.

Retreat *not a holiday* from schools, studies, work, nor a social gathering of old friends, but new, and relatively far more important study, or work.

Not a 'joy-ride' of sweet and pious emotions, but a self-searching for the correction of faults. In short, for becoming more like, or less unlike, our model, Jesus Christ.

A Most Important Work.[1] (*a*) For my one immortal soul. (*b*) For the Sacred Heart that bled and died for it, and ardently desires to save it and make it holier.

Two Workers. God—and *I*. God first: 'Without me you can do nothing' (John xv, 5). 'Except the Lord build the house, in vain do they . . .' (Ps. clxxvi, 1). (*Cf.* 1 Cor. xii, 3.) God and I: in Retreat I have no concern with any other persons, even companions, except to pray that they too may be helped. Help of God my first need: therefore, need of earnest prayer throughout, cry from the heart. (*Cf.* Luke xviii, 13.) Mottoes will help. (See Sect. I, p. 12, No. 10; 23.) Explain use of. *My part.* God *could* do the work without me—but *will* not as to my sanctification. Hence I must co-operate by presenting **Right Dispositions**:[1] (1) **Thoroughness from very start.** I must plunge in. Not mind feelings; they don't count. No half-and-half, each duty done as well as I can, without thought of the next. *My* best is all God wants. (2) **Generosity**: no *resistance* to grace. (*Cf.* Luke xix, 41–45.) Fixing no limits to God's action, presenting myself as a blank slate, for God to write on what He wills. Keeping *Strict Silence*, as regards companions, all day. (See Section I, pp. 2 : 22, Rule I. Explain object.) (3) **Perfect Confidence** in the Sacred Heart. No imaginary fears: *e.g.* 'Shall never manage the long daily programme!'—'Our Lord may ask for too big a sacrifice!' He always gives grace for what He asks. 'Give me grace, Lord, for what Thou biddest, and then bid what Thou willest.' (S. Augustine.) *Ground* of Confidence: Love of Sacred

[1] When there is no *separate* Talk on the work of Retreat (see Plan I—2½ days, p. 32, No. 2), ample matter is here provided from which to choose the *first part* of the one Talk.

Heart for each *individual soul*—for me, personally. (*Cf.* Gal. ii, 20.) Exhort hearers to place their hearts entirely in Our Lord's hands, asking Him to shape them according to the model of His most perfect Heart (*e.g.* at Benediction, if it follows Talk).

PRAYERS BEFORE MEDITATIONS OR INSTRUCTIONS

Prevent, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and work of ours may be begun by Thee, and by Thee be happily ended, Through Christ, Our Lord. Amen.

Hail Mary. Invocation of Sacred Heart and of S. Ignatius, 'Patron of all Spiritual Exercises' (Pius XI, 1922).

Other Saints might be invoked in addition, according to subject of Meditation: *e.g.* before Meditations on Sin, SS. Peter, Mary Magdalen, Dismas: before Meditations on Death, or Last Things, S. Joseph, Patron of a Happy Death.

Before *Instructions:* A *Hail Mary*, with or without invocations.

FUNDAMENTAL EXERCISE[1]

End of my Creation : true Purpose of life.

Cf. Apocalypse iv, 11 : '*For thy will* they were . . . created.'

Cf. Proverbs xvi, 4. In repairing a church, we first look to foundations. Does my religion stand on the right basis ?

True Religion.

Queer notions of. (*a*) A personal taste such as one might have for music, drawing, or in motor-cars, frocks, etc. (*b*) Good for women and children—sort of moral policeman in the home during man's absence. But for busy men . . . ! (*c*) A convenience when we feel the need of a soother in trouble. So it often is, but that is not its basis. (*d*) A sort of bargain with God, as though to say : 'If God lets me have a "good time," I'll practise my religion : if He lets things go wrong, He can't expect it.' Others : 'Why practise religion at all, involving many disagreeables—checking passions, getting up for Mass on Sundays, abstaining, confessing my sins ?' All wrong. Service of God a

Simple Duty of Reason and Justice

binding on me by the very fact that God *created* me, so that I belong to God, not to myself to use my powers and life as I please. *Two Pillars* of True Religion : God's absolute Right over me : my Nothingness Without Him. Am a steward of my life and faculties, not the master. (*Cf.* Ps. lxii ; Luke xvi, 1, 2.)

I Belong to God. (*Cf.* Deut. xxxii, 6.)

'Composition of place.'[2] (1) Seated absolutely alone by the seashore, reflecting on myself : How came I into this world, whence did I come, for what purpose ?

[1] By itself, or as second part of Opening Talk. (Retreat of 2½ days, Plan I, p. 32, No. 2.)

[2] An imagination of a place, chosen according to subject of Meditation, for fixing the attention—a device used by S. Ignatius. It will hereafter be indicated as 'C-O-P.'

Grace to be asked: Deep sense of subjection to my Creator, of His supreme right over me, my *nothing-ness* without Him: a steward, not master of my life and faculties to use them independently of His Will and good pleasure.

Our Father, publicly recited kneeling.

WHY I belong to God. Because

God—Created—Me.

GOD. How Great! Infinite Attributes, absolutely Free and Self-sufficing. Why make me? For any profit of His? No! I can add nothing to His Infinite Bliss. Is He then indifferent to me? No! Though in bare reason and justice I owe Him love and service, He *rewards* me for paying my just *debt! We* don't do so with *our* debtors. Only explanation—His Love. Those who love seek to communicate their good things. He having Being, Mind, Free Will, Perfect, Eternal Bliss, wished to share with other beings—with me.

CREATED—not merely made. We make things, but cannot create out of nothing at all, by wishing to.

Me. Not so long since I did not exist, not even thought of on earth. My birth created no sensation, except in a small circle of admiring friends. When I die, few will know, few will care, very few will mourn me for long. All will go on as if I had never been. My life unimportant? Not to me, conscious of certain powers and aims. *Most* important for me. But its importance not from *this* world: comes from fact that I have been eternally an object of the thought and love of God. When the time came He chose me, out of an indefinite number of 'possibles' for existence.

ME. Am created *body* and *soul*—my body through a long series of secondary causes equally dependent on Him. My soul direct from His Hand, when He decreed that I should exist. My closest link with God. (Evolution theories as to origin of man's body—never demonstrated—are irrelevant.) Tracing backwards, we must come to the Uncreated First Cause, God, for starting the series

of beings. Nothing can make itself. Senses of body, faculties of soul—all wonderful, each for an assigned purpose. Intellect for reception of truth, and rejection of error as its poison. Free Will, the deciding faculty of action, wherewith I choose good or evil. God *continues my creation*, supporting my being every instant, concurring physically with my every vital act. Not another breath, pulse, thought, calculation (*e.g.* a sum of arithmetic), not a movement (*e.g.* in games) without Him. He made, and could instantly unmake me just by willing me to return to original nothing-ness. (Lesson: The folly of pluming ourselves on our achievements, natural or supernatural, largely borrowed feathers! *Cf.* 1 Cor. iv, 7.) God ever present *pervading me* and every creature, enveloping all in the fatherly embrace of His Immensity and Ubiquity. (*Cf.* Ps. cxxxviii), not in Pantheistic sense, but remaining ever essentially distinct from creation. (*Cf.* water-permeating sponge.) In Him we 'live and move and are' (Acts xvii, 28). Am like a small fish in ocean: taken out, it gasps and perishes. Nothing can exist outside that Infinite Ocean of Being, God. (*Cf.* Acts xvii, 28.)

God's Purpose.

What did God *make me for?* As I belong so utterly to God, mere reason itself demands that I serve His purpose, using my life and powers as *He* wills, not as my irregular impulses, fancies, would dictate.

Illustration. Someone using my property for his own purpose—my valuable walking-stick, or costly sunshade, to poke his fire. God made me to praise, reverence and serve Him here, and by doing so to save my soul, and possess Him eternally hereafter. This is

The One Sole Purpose of Life.

If I gain it, life a Big Success, whatever else I fail in. If not, a huge Irretrievable Failure, whatever my worldly success. 'What shall it profit . . .' (Mark viii, 36). Hell is the eternally sealed prison-house of Final Failures.

Notice Well

Not a question of saying prayers all day, number of Communions, church attendances, of entering religious life, of staying in the world. But this only—doing God's Will as far as conscience tells me, and as traced out by the unavoidable circumstances into which God's Providence has led me. We have a hundred earthly things to do besides 'spirituals' which *may* be done, contrary to God's Will, at expense of plain duties. Illustrate. But whatever we have to do must be done subject to the commandments of God and of Church. In fact, it matters little *what* I do with life, provided I do, and (what may be harder) bear, the Will of God as far as known to me.

Inevitable Conclusions.

If I act otherwise, I am:

(*a*) **USELESS,** however useful I may be thought in society, politics, finance, art, humanitarian undertakings, profession. Everything is 'useless' that does not serve the purpose for which it was made: *e.g.* a kettle with no bottom to it. The rich heiress, 'belle' and 'success' of a London season, or the hopeless boy-cripple in Slum Alley are useful, or useless in the highest sense according as they do, or do not, the Will of God according to conscience. Otherwise, all is smoke and vanity, even when not positively sinful—as death will show.

(*b*) **DISHONEST,** using my Master's things for my own private aims—an unjust steward, a fraudulent trustee.

(*c*) **AN UNGRATEFUL WRETCH,** turning God's gifts against Him.

Example of a Perfect Creature. Mary at Annunciation. To be Mother of the Messias meant sharing the sufferings and shame of the 'Man of Sorrows,' as well as Dignity and Joy. To Mary, it mattered not—it was God's Will. She was His 'servant.' We, too, made to *serve.* (*Cf.* Ps. cxv, 16.)

MEDITATION ON SIN

N.B.—When only one Meditation on Sin is given (see Plan 1, p. 32, First Full Day) the *first* of the two Meditations given below may either be omitted, or combined in greatly condensed form with the *second*—the latter, however, predominating. (My Personal Sins.)

Structural Position in the Spiritual Exercises :

The end of our Existence being to secure the possession of God, our supreme *Good*, through His service during life, it follows that Mortal Sin, which alone can *prevent* ultimate salvation, must be the *Supreme Evil* of life. After reflecting upon all that *Our Creator—is to us*, we now consider what *we* have been *to Him*—rebellious creatures.

EXERCISE ON MORTAL SIN (I)

The Three Mortal Sins.

' Who can understand sins ? ' (Ps. xviii, 13.) Only God fully, as He alone comprehends His Infinite Majesty that is outraged by sin. *Saints* understood better. (Illustrate from ' Lives ' of.) *The unbelieving world* makes light of it, unless against *human* rights, or ' Humanity.' All that matters is *God's* view, for He will judge us. This view seen from His treatment of *one single* mortal sin, in three noted cases. *C.O.P.* A friend has been detected in a capital crime, and is condemned to death. I have done the same, but have escaped punishment. Grace to be asked for : *shame* and *confusion* at thought that God has spared me while He has severely punished others perhaps less guilty. (Repentance begins with sense of shame. *Cf.* Luke xv, 17.)

1. **The First known Mortal Sin**—of *Fallen Angels*, led by Lucifer. *Angels :* (*a*) *By nature*, pure spirits, immortal. *Power of* (*Cf.* 4 Kings xix, 35 ; Dan. iii, 49). *Wisdom of* (infused) : (*Cf.* 2 Kings xiv, 20).

Majesty when seen by men (Apoc. xix, 10 ; Tob. xii, 15, 16). (*b*) *By Grace*, freely created in it, children of God,

not mere servants ; raised above natural condition. End of their being like ours, to praise, reverence, and serve God during their time of trial, and, if faithful, enjoy Beatific Vision. 'Would not help themselves' (S. Ignatius) with their free will. Refused to serve, to be subject, ambitioned to be 'like to the Most High.' (*Cf.* Is. xiv, 12–15.) Fell by pride. (*Cf.* Luke x, 17–21.)

Swift Punishment. Cast into Hell created for them. (*Cf.* Matt. xxv, 41.) Some think pardon offered on condition of adoring in advance God-made-Man. Refused. God had not to *deliberate* whether He would punish or not ; a necessity of His Infinite Holiness : sin and God cannot stand together. Infinite antagonism. (*Cf.* Doctrine of Purgatory. Apoc. xxi, 27.)

Reflection : 'If God spared not his Angels . . . !' (2 Peter ii, 4) what of me, still safe ! Reprieved criminal.

2. **First Human Mortal Sin.**

Sin of Adam and Eve (Original Sin). Adam and Eve : (*a*) By *nature* : perfect man and woman : no rebellion of concupiscences against reason : the Emperor and Empress of the universe : immortal, and knew it : in paradise of delights, no labour, anxiety, sickness.

(*b*) By *Grace*, created in it, adopted children of God, not mere servants. Sanctifying Grace exceeds all requirements of nature, a free, unmerited gift, making men 'partakers of the divine nature' (2 Peter i, 4), adopted brothers and sisters of Jesus Christ 'the first-born amongst many brethren' and joint-heirs with Him to the heavenly kingdom (Rom. viii, 29, 17). But A. and E. made to serve God, as we are. If faithful, to be translated to Beatific Vision without death. One small mark placed on them in witness of their dependence, forbiddance to eat of one particular tree, God vouchsafing a reason—lest they should 'die the death.' Satan tempts them to distrust God as withholding what would make them God-like. (*Cf.* Lucifer's temptation.) 'No, you shall not die. God knoweth that in what day soever you shall eat . . . you shall be as gods' (Gen. ii, 16, 17 : iii, 4, 5). Not just a question of a boy stealing an apple from someone's

orchard : a fundamental question of first principle : Was God to rule, or they ? God could not abdicate from His essential supremacy—they disobeyed most deliberately.

The Punishment—a long one. Adam lived over 900 years (Gen. v, 3, 4). Its elements : Disgrace of expulsion from paradise. Curse of labour, on the man : the pains, sorrows, anxieties of motherhood for woman. Murder of Abel, seemingly the first corpse. Eve's bitter remorse, as the original cause of letting loose a brother's murderous jealousy. Sight of human race multiplying, becoming more and more wicked, till God had to sweep it away in the deluge, except ' eight souls.' (*Cf.* 1 Peter iii, 20.) *Illustrate.* Feelings of sincerely converted writers of bad works, powerless to stop circulation and spread of the deadly poison to the ruin of countless souls. These were punishments for *one* mortal sin. That *one* sin fills our hospitals with pain and agony, our cemeteries with our beloved dead. For ' through one man sin came into the world, and through sin, death ' (Rom. v, 12). The punishment continues in *ourselves*, in the perpetual struggle with our lower nature. Truly *one* mortal sin is a terrible thing in God's sight : and an enemy to our race.

3. **A Soul in Hell for one mortal sin.**

S. Ignatius may have known of such a case through private revelation, there is no public one. But this point serves to emphasize the teaching of Catholic theology that one single mortal sin unrepented is a *just and sufficient cause* of damnation. This again shows God's view of one mortal sin. He who sins mortally falls literally into the hands of the living God. As far as he can do anything *of himself*, reprobate he must remain for ever. He cannot repent unless God of His infinite mercy freely give him the initial grace to *desire* repentance.

Colloquy (or free, heart-to-heart Talk with God, with our Lord, or the Saints). Except where the character of the Colloquy is expressly suggested by S. Ignatius himself, the Exercitant should pray as his heart suggests. At the end of each ' Outline of meditation ' matter is given

for the purposes of Colloquy, and may be set forth by the Priest, but with the understanding that the Exercitant is free to give to the Colloquy the direction prompted by his reflections.

In the Colloquy here presented by S. Ignatius, the Exercitant is invited to picture to himself our Lord hanging on the Cross, and to reason with Him humbly as to how, from being Eternal Creator of all things, He came down to this world, became man for him, and accepted a temporal death for his sins in place of the blissful life of Heaven. Then, reflecting, he is to ask himself the heart-searching questions: What *have I* hitherto done for Christ in return? What *am I doing now*, in my present way of living? What am I *going* to do henceforward? 'and beholding Him in such condition, nailed to the Cross, to discourse according to whatever suggests itself.' (Spiritual Exercises.)

It is noticeable how S. Ignatius always sticks to his point, so as to impress the soul with one thought at a time. As in all his meditations, the special fruit to be obtained by the exercise is found in the last 'prelude.' Here it is: *Grace to be asked:* viz. to be *thoroughly ashamed* of myself seeing the severe punishment inflicted on other sinners, perhaps less guilty than myself. Hence the sight of the sinless Son of God crucified for me is to increase this sense of shame. The shamefulness of His chastisement emphasizes the shame of *one* mortal sin. For, given the eternal decree that Man's sin should be atoned for *adequately*, and *by man* (God *could* have undone Original Sin by other methods), only a man who had the dignity of God could fully atone for the outrage on Divine Majesty. True, the slightest act, interior or exterior, of the God Man, were it but a tear of the Divine Babe in Bethlehem, would, if offered for the purpose, have atoned infinitely for the sins of ten thousand worlds. Yet in suffering what He did, our Lord could not have done a rash or wasteful thing. Hence all the suffering and shame must have been 'worth while,' so to say; and if so, what a shameful thing one mortal sin must be to be *fittingly* atoned for by

such a depth of humiliation! But doubtless Christ had a further aim—to show the greatness of His love for us. These or like reflections may be proposed as matter for the present Colloquy, and the Retreatants invited to kneel for a few minutes in humble converse with the Victim of Sin. The practice of kneeling during *all* Colloquies seems most desirable. The more *prayer of the heart*, in the Retreatant's own language, the more fruitful the Retreat. And, normally, a kneeling posture will contribute to reverence and fervour.

FOR NIGHT POINTS:

In Retreat of Three or Four days.

CHRISTIAN DIGNITY

(Forfeited by Mortal Sin)

We may increase horror of Mortal Sin by looking at it from another angle: It *robs us of our supernatural dignity as Christians*. S. Leo: 'O Christian, realize your dignity.'

Illustration. Madame Louise de France, rude to governess who corrected her: 'You forget that I am the daughter of your King.' 'And *you* forget that I am the daughter of your *God*.'

Thought of the nobility of their descent has often hindered men from degrading courses, and prompted noble deeds. God might have left us in our natural condition as mere creatures and servants. But through the gift of faith, He has raised us freely by Divine Grace to the position of *sons*. 'Raising up the needy from the earth, and lifting up the poor out of the dung-hill' (Ps. 112).

C.O.P. At foot of Tabernacle. Grace to be asked: Never to degrade ourselves by a mortal sin, thus falling away from the high thoughts of the sons of God.

Our Christian Dignity Threefold.

1. **Children of God by adoption.** (*Cf.* Rom. viii, 15.) Not figuratively, but really adopted into the Divine Family. Compare legal adoption of this world. Very

real to the adopted: but not as real as God's adoption, does not liken the adopted to the person adopting: Divine Grace makes us 'partakers of the Divine Nature' (2 Peter i, 4), makes us as truly sons of God by adoption as Christ is Son of God by nature. The beauty and dignity of a soul in grace, even if not free from venial disfigurements! God loves it. Mortal sin changes it into a loathsome horror. 'Take not thy Holy Spirit from me' (Ps. 50.)

2. **Further Dignity:** As a consequence of sonship towards God, we become adopted brothers and sisters of Jesus Christ, belong to His family in which He is 'the first-born amongst many brethren'—ourselves. Then we ought to exhibit the family likeness.

Illustration. A brother and sister in a school-room. We detect their relationship by their likeness. Living as we do, can those around see some faint likeness in us to Jesus Christ? It *ought* to be so. Can they see that we are at least striving to develop Christ-like virtues—humility, meekness, unselfishness, charity, and the rest?

If we want, as everyone should, to extend the reign of the Sacred Heart in the world, we shall do it far more by the apostleship of good Catholic *example* than by that of words. People are more led to do as we *do*, than to do as we say they ought, without doing it ourselves. The dreadful scandal given by indifferent or bad Catholics. Protestants 'watch' us, as the Pharisees did Christ (Luke xiv, 1), rightly expecting more from us than from others, or from themselves. Mortal sin degrades us from the *brotherhood* of Christ, destroys all likeness, and takes from us the inner spiritual force needed for influencing others for good.

'Make my heart like unto thy Heart.'

3. **Living Tabernacles** of the Body and Blood of Christ in frequent Communions. Did we see some tabernacle, formerly used as such, thrown into some dusty corner, we should be shocked, regarding it as a holy thing, demanding more respect. In Holy Communion we are

made holy things. ✶ *Lessons :* What reverence we should have for our own persons ! How we should insist on their being respected by others ! The tongue on which the ALL HOLY with His Heart of Charity so often rests, should know no indelicate talk, detraction, unkind or bitter speeches. Mortal sin so disgraces the soul as to banish it from our Lord's Holy Table.✶ ' Soul of Christ, sanctify me.' ' O Good Jesus, hear Thou me : suffer me not to be parted from Thee.'

Colloquy : Praising the Father for adopting me, the Son for earning that adoption for me by shedding His Precious Blood, the Holy Spirit for working out Christ's Redemption within me.

ALTERNATIVE NIGHT POINTS, FIRST DAY

Triple Colloquy.

This form of exercise is here set down because the Author of the Spiritual Exercise attached so much value to it, but its use as Night Points *on the First Day* can hardly be recommended, and in practice had better be omitted altogether in Retreats not lasting more than four days. It supposes a longer Retreat than those contemplated in this book. Placed immediately after the *First* Exercise on Sin, instead of after the Second one—its proper place—it violates the *order of stages* in S. Ignatius' spiritual ' cure.' It is like giving solid food to a patient whose temperature has not yet resumed the normal.

But, it may be asked, why not reserve the Triple Colloquy for the P.M. Meditation of the *second* day, when the Second Exercise on Sin will have been made A.M. ? (See *Plans* for 3 and 4 days, pp. 34–36.) But this arrangement would necessarily reduce the number of later Meditations on the Life and Passion of Christ, which form the *constructive,* or main, part of the Exercises. The Fundamental Exercise, and those on Sin and Last Things, are but a preparation for it—the Fundamental Exercise laying the true foundation of the spiritual life, and the others clearing off the obstacle of Sin for the process of

building-up the soul on the divine ground-plan of Christ's example in His Life and Passion.

THE TRIPLE COLLOQUY

After his Second Exercise on Sin, S. Ignatius bids the exercitant to make what he calls a 'Repetition,' going over once more the main points in previous Exercises that have struck him (consolingly, or in which, on the contrary, there has been a special lack of feeling), and then sets before him this Threefold Colloquy—threefold not only because addressed in turn to Three Persons, but because **Three Graces are to be asked for:** (*a*) *An intimate knowledge of my sinfulness*, with hatred for my sins; (*b*) *an intimate sense* of the *disorder* in my life. 'Disorder,' not because I don't live by a fixed time table, but that there is 'wrong-orderness' in my free choices, so that these are constantly guided by my natural likes and impulses, regardless of God's Will and Good Pleasure as *known* to me. An *unreasonable* life. (See Fundamental Exercise.) Not necessarily *sinning*. Say that I miss Benediction, which it is my custom to attend, in order to continue reading an interesting book: or remain in the world though conscious of a religious vocation. These are not sins, but they are *disorderly* conduct. On the other hand, there will never be disorder so long as I act *reasonably according to my lights*, though these may be, of course, mistaken; God, however, will judge me according to my honest knowledge.

(*c*) *To understand the 'world'* thoroughly and detest *worldly* and *vain* things. The 'world,' *i.e.* that portion of it that lives according to the three concupiscences, puts the body before the soul, the temporal before the eternal. Worldly 'things.' Innocent amusement, sports, fun are not 'worldly' things if used in moderation without breach of the Commandments, for refreshing energies, brightening life, or pleasuring others. Yet to go to Benediction, for example, just to display the latest *modes* from Paris would be 'worldly.' 'Vain things,' *i.e.* that have *no*

rational object, serve no useful purpose—anything that is profitless for helping me or others even indirectly, to attain the end for which God made me.

Colloquy: *To Mary*, begging her to obtain these favours from her Divine Son. A Father of the Church names Mary '*Suppliant* Omnipotence,' because our Lord will refuse no petition of His Mother. (Say the *Hail Mary*.) *To Jesus Christ*, the Great 'Mediator of God and men,' that He may plead for these graces with the Father, Who —as He declared—'always hears Him' (John xi, 41, 42). (Say the *Anima Christi*—'Soul of Christ, sanctify me,' etc.) *To the Eternal Father*, begging Him to look 'upon the face of His Christ, and grant His prayer. (Say the *Our Father*.)

EXERCISE ON SIN (II)
MY PERSONAL SINS

Structural Position. After seeing the evil of sin in others, we turn to our own share in the ugly business. This Exercise marks a further step from *shame* for sin to deep *contrition*, and, if it may be, tears for my own offences. Either, by God's grace, I have never sinned mortally, or I have—if only once. If I have not, still I cannot deepen my horror of it too much, lest I should come to commit it. Or if I *have* sinned ever, the Scripture applies fully: 'Be not without fear concerning *forgiven* sin.' Not that I should doubt of *having been* forgiven, after contrite Confession and Absolution, but lest I fall again. Even though my *guilt* has been pardoned, there may still remain debts of temporal punishment to be paid, either here, or in Purgatory, and renewed penitence helps to clear them off. I should also strive to rid my heart of 'affection' for *venial* sin, which prevents my gaining a *Plenary*, or *full* Indulgence.[1]

[1] See Catechism: Definition of Indulgence: and Repentance, p. 114. 'Affection' for venial sin does not mean merely that I often commit it, but that I *cling* to some form of it, have no mind even to diminish it, *like* it, in fact; *e.g.* habit of ill-natured talk about someone I dislike, or of whom I am jealous.

C.O.P. Christ's Agony in the Garden. Describe from Gospels. Worst cause of His Agony, not the sufferings in store for the morrow, but the *loathsome thing* He had to take upon His ALL-HOLY shoulders as if it was His own, and answer for it—the iniquities of men. *Our* sins passing in ghastly procession before His soul. (*Cf.* Is. liii, 5, 6; 2 Cor. v, 21.) (If a Retreat of four days, with a special Meditation on Prayer and Agony in Garden, might substitute, for C.O.P., Magdalen at the feet of Christ, repenting. (Luke vii, 36 to end.)

Grace to be asked: Deep contrition for my sins.

'How many are my iniquities and sins?' (Job xiii, 23). Say that only God and audience really know, but you can assist memory: that this Exercise not meant as exact examination of conscience for Confession: still less for sifting doubts or scruples: a bird's-eye view of *known* and *unquestionable* sins.

1. Helps to memory: *Places* lived in, at home, at school, in church, in occupations, work, places of amusement, etc. *Persons* dealt with: parents, brothers and sisters, friends, companions of either sex, the priest, teachers, employers, etc.

Duties and occupations: Prayer, Mass, Sacraments, domestic duties, reading, amusements, employments. And in regard to above, various *kinds of sin.* (Comment on particular kinds, according to character of hearers, against Commandments of God or Church.) Explain you are not accusing, but throwing out caps in case they may fit. See List of Sins at end of this Exercise, p. 56. (*Cf.* Ps. l, 4, 5; xxiv, 11. Responsory: "Hei! mihi, Domine, quia peccavi nimis in vita mea," etc. (Off. for Dead, 3rd Nocturn, 2° lesson.)

2. Sin, bad in itself. Three elements: Offence, Offender, Offended. *Offence*: (*a*) A deceit, *promises* happiness, *gives* disquiet and remorse. 'The Devil is no gentleman.' (Holy Man of Tours.) (*b*) Makes us 'shams'—outwardly unchanged, within loathsome, 'whitened sepulchres' (Matt. xxiii, 27), a horror in sight of God and angels. Could we see a case, should fly as from a plague. *Offender:*

Who, and what, am I to stand up in God's sight and say, practically: I won't obey! Without Him, am just nothing and nobody (*cf.* Fundamental Exercise) hanging for bare existence from His Hand. My miseries of body, of soul. Consciousness of the possibilities of wickedness within me, if God's grace did not protect. (*Cf.* Matt. xv, 19.) My insignificance among men: compared to angels and saints, to the Mother of God, and even she, without God, nothing. Then who am I?

Offended: The Great God. His Attributes, my lack of them. His *Power*, faintly reflected in forces of Nature. Yet I pit my will against His. Dread *Knowledge* of every detail without effort. *Illustrate.* His *Wisdom* my ignorance, mistakes, etc. His wonderful *Patience.* Perhaps I confess week by week more or less the same stale old budget of faults, tell God I am sorry, and will amend (and mean it, at the time) and God forgives me through His Priest, though He knows for certain I shall soon repeat the faults. Should I forgive an offending neighbour on such terms? Again, viewed His hatred of *all* sin, He does not withdraw His friendship for *venial* sin even when a fully deliberate disobedience to His Will.

3. Cry of Wonder. How hast Thou spared me so far! *e.g.* if travelling while in sin, by motor, aeroplane, rail, or steamboat, etc! Thou didst not seize the advantage to cut short my life!

Colloquy: The one here proposed by S. Ignatius is called by him, in the original Spanish 'A Colloquy of (or about) mercy,' apparently not meaning a *cry for mercy* upon our sins, but reasoning with Our Lord about *His* mercy in having spared my life so far, giving time for repentance, and rendering Him humble and heartfelt thanks for His forbearance, with resolutions to mend my life.

The Our Father. See note to Colloquy of Exercise I on sin. This is too early in Retreat for framing specific resolutions. Let them be general, but *generous*, and *firm.* Not acting like a cur, who slinks away with depressed tail

while the big mastiff is present, but when departed, barks furiously at him with tail erect.

PRAYER OF S. BERNARD

(From old Office for Feast of the Five Wounds, Friday after Third Sunday in Lent, 6th Lesson of Matins.)

Look down, O Holy Lord and Father, from Thy sanctuary and lofty heavenly dwelling, and behold this most holy Victim, which our Great High Priest, Thy Holy Child, the Lord Jesus, offers up for the sins of His brethren, and be propitious towards the multitude of our iniquities. Recognize, O Father, the tunic of Thy Son Joseph.[1] A most evil wild beast,[2] alas! has devoured Him and, in its fury, trodden His garment[3] under foot. See how it has made in it five most pitiful rents![4]

LIST OF SINS

Mortal or Venial

(From which to select, according to category and circumstances of Retreatants.)

Against Religion: Complete neglect of Prayer. Doubting, arguing against, denying truths of Faith. Openly criticizing Roman decisions. Blasphemy (with intention). *Joining in* non-Catholic worship: *e.g.* 'combined' services of 'the churches.' Ridicule, detraction of clergy or religious. Superstitious practices. Spiritism. (Roman Decree forbids Catholics to attend 'seances' even as mere spectators. April 27, 1917.) Dangerous reading, reading of books known to be forbidden by Church. *Missing Mass* when obligatory without valid excuse (Mortal Sin): or failing to hear another Mass, if reason-

[1] Allusion to the patriarch, Joseph, saviour of Egypt, a type of our Redeemer, and to his being sold to Ishmaelite traders by his jealous brethren, who steeped the many-coloured tunic given to Joseph by his Father, in blood, to conceal their crime. (Gen. xxxvii.)

[2] The Sin of man.

[3] The beautiful Sacred Humanity with which the Father clothed His Divine Son for our Redemption on the Cross.

[4] The Five Wounds.

ably possible, when essential parts of first Mass missed. (Mortal.) Missing portions, through one's own fault though obligation substantially fulfilled. (Venial.) The Church means us to hear a *whole* Mass. Breaking Laws of Fasting or Abstinence without valid reason, or without permission. (Mortal.) Wilful neglect of Easter Duties. (Mortal.)

Disrespect to Parents. Two duties: *obedience*, and *honour*. Former less strict when really grown up: latter binding for life. Contempt of authority, insulting words. (*May* be mortal.)

Pride. Absolutely despising others, socially or intellectually. Refusal to acknowledge when clearly in the wrong.

Vanity: boasting, 'showing off,' seeking notice, admiration, excessive anxiety for appearances.

Against Charity. Calumny, Detraction, unkind speeches, causing *great* unhappiness (a serious matter). Rule of Charity: to treat others as we should wish to be treated ourselves. Hence there may be much sin, without calumny, or detraction. Picking holes. Mischief-making by carrying tales. (*Cf.* Prov. vi, 19.) *Ill-natured* teasing.

Jealousy, or sadness at another's good, temporal or spiritual, wishing him or her deprived of it. *Lying.* Inventing facts so as to deceive. *Deceitfulness. Insincerity.*

Dishonesty towards employers, or others. Cheating in buying and selling, false trade representations. Giving in charity when debts not paid. Not trying to work off debts, and spending in pleasures, and luxuries. *Intemperance* in drink.

Against Modesty—the safeguard to Holy Purity, as well as a virtue. Thoughts, talk, acts, conduct with opposite sex, free manners, dress, postures, dances, pictures, cinemas, plays, reading. 'Victorian' ideas may change but Original Sin and its concupiscences do not, and never will. (Full lustful thoughts and desires, and physical acts contrary to Holy Purity, with evil intent, are mortal sins. See Section V, p. 112–13.) *Scandal:* provoking sin,

persuading, encouraging, approving, joining in sin. *Cf.* Terrible warning of Christ, Luke xvii, 2. Bad example to non-Catholics. *Illustration.* Scandal: like a bomb thrown into crowded street: mischief it may do, or not do, no longer controllable by thrower.

THE 'LAST THINGS'

(Death, Private Judgement, Hell.)

'The fear of the Lord is the beginning of wisdom,' but not its perfection, which is love of God. 'Remember thy last things and thou shalt never sin.' *Position* of fear in spiritual life is that of a last resource when love dies down. *Illustrations.* A fire-escape, revolver by bedside against burglars—to be kept efficient for emergencies. Thus, in his Meditation on Hell, S. Ignatius indicates its right place in the *Grace to be asked for* 'An intimate sense of the pains suffered by the lost, so that if through my faults I should come to forget the love of my Eternal Lord, fear of those pains may save me from yielding to sin.' In his 'Exercises' the Saint only gives a Meditation on Hell, omitting Death and Judgement, thus going straight to the root of the matter. We should not fear Death, but for the Judgement following, nor Judgement except for the possibility of condemnation. It is, however, a traditional practice in giving the *Exercises* to add something about the two other 'Last Things,' designed for the same structural object as the one on Hell, viz.: to quicken the Retreatants' resolution to have done with sin, the one great evil of life. Moreover they contain special lessons of great value.

THOUGHTS ON LAST THINGS

DEATH

C.O.P. My own deathbed. Describe—Sacraments, Last Prayers 'Go forth, O Christian Soul,' etc. *Grace:* Always to live so as to be substantially ready to die. Invoke 'S. Joseph, Patron of a Happy Death,' in the short prayers preceding the Meditation.

1. What is Death? (*a*) The dissolution of partnership, longer or shorter, of soul and body.

(*b*) A dead *certainty* that no sane person questions, though he generally contemplates a far-off date. One or two religious fanatics have claimed immortality as sign of divine mission. Medical certificates exist showing exactly what they died of!

(*c*) Beyond the bare fact, everything *un*certain, when, where, and how.

(*d*) A thing we all *fear*. But there are two sorts of fear: *physical*—our instinctive reluctance to dissolution: *moral*—based on consciousness of *sin*. The first may be felt by very holy people. *Illustrate*. Dying Catholic prelate, 'I think that as long as God wishes us to continue living, He gives us a strong fear of death, that we may take care of our lives for His service. When He is calling, He takes away that instinctive dread.' *Moral* fear. The remedy is in our hands, avoiding sin, 'the sting of death.' (1 Cor. xv, 56.)

(*e*) 'Going Home.' So it is. God is our 'Omega' as well as 'Alpha' (Apoc. i, 8). Said of Cardinal Wiseman (died 1865) that he replied to a priest who asked his impressions of approaching death: 'I feel as jolly as a schoolboy going home for his eternal holidays.'

2. Lessons from Death.

1. 'Love not the world, nor the things which are in the world.' (1 John ii, 15–18.) Not meaning that we are to love nothing and nobody in the world. (We are even commanded to love people), but not so as to endanger the soul. It is frequently done: *e.g.* 'Clandestine' Marriages. Refusing Catholic Faith out of love for parents, or fear of pecuniary, or social loss. What shall it profit, in the end? 'The world' with its concupiscences passes away' (verse 17). We have to leave all behind: nothing passes the heavenly 'Customs' save good or bad deeds. 'Their *works* shall follow them'—nothing else. (*Cf.* Apoc. xiv, 13).

2. *Not to worship the body*—in matter of hygiene, or fashion, sensuality. It must rot, but will rise the more

glorious for having served, not mastered the soul. (*Cf.* Shakespeare, Sonnet 146.) Not to be carried away by beauty of figure and form. Modesty in dress, thinking *of the effect on souls of others.*

3. *Be always ready,* ' for you know not the day, nor the hour ' (Matt. xxv, 13). *Readiness for death.* In our C.O.P. we took the best case—a death with all the aids of the Church. But don't live counting upon Last Sacraments to put things right. Many do not get them, nor is this any proof of God's anger. He is not bound to work miracles for preventing the natural course of diseases that kill suddenly. *Illustrate* readiness to die from stories of English Martyrs. ' A Christian should be always ready for two things, death and Holy Communion.' (Père Olivaint.) After Pius X's Decree on Daily Communion we may say : He who receives daily *is* always ready. Conditions for good death and for Communion essentially the same : *the state of grace.*

THE PRIVATE JUDGEMENT

' It is appointed unto all men once to die and after this the Judgement ' (Heb. ix, 27). It is only from the definite traditional teaching of the Catholic Church that we know the true interpretation of this Bible text—one of the many instances of the need of a *living, teaching authority* acknowledged to be infallibly assisted by ' the Spirit of Truth,' promised by Christ to His true Church (John xiv, 16). Otherwise the words might refer to the General *Public* Judgement at the end of the world. The non-Catholic, bereft of an infallible teacher, is mostly at sea as regards ' After Death.' ' After this,' means *immediately* after. A man dies, is at once judged, and receives sentence for Heaven (preceded, perhaps, by Purgatory) or for Hell, and the sentence is at once carried out. The Church, at the Council of Florence (A.D. 1438–45) and in other doctrinal definitions expressly defines that those dying in mortal sin go *at once* to their punishment.[1] From which it follows that judgement and sentence

[1] Denzinger (1900) No. 588, p. 159.

has immediately followed upon death. The Judgement is *irreversible* for ever. The General Judgement *alters nothing* for those already judged at death, it is only a public confirmation of the sentence passed privately; a public justification of the self-denying lives of those who have lived for God, and the exposure of those who have ignored Him and His commandments, and perhaps mocked and oppressed His true servants. (*Cf.* Wisdom v, 1–15.)

C.O.P. Same as for 'Death.'

Grace to be asked for. Only to fear the judgements of God.

1. **Immediate.** At death, soul flies naturally to God, its Last End, as steel to magnet. No legal delays. Stands *alone* before Our Lord, the Judge of the living and the dead, as Man. His Father, at Incarnation, gave all judgement into His hands. (*Cf.* John v, 22.) None can interfere; soul stands *on its own merits:* we cannot be saved just by living with good people or on the strength of their virtues. Salvation, *personal* question between soul and God.

2. **Judgement Searching,** nothing escapes. Sins repented of? Yes, for our reward as true penitents, not for our shame. Every idle word? Yes, if really idle, *i.e. serving no rational object.* A bit of fun, to brighten life, or cheer others, not 'idle.'

3. **Absolutely fair**—no misunderstanding possible.

4. But according to each one's *honest conscience* and knowledge. *Cf.* good-living non-Catholics dying in *bona fide* error, resigned to God's Will, after serving God according to lights. If God judged by His own standard of truth, 'Lord, Lord, who shall endure it!' (Ps. *De Profundis*).

5. The judged will not be able *to doubt,* or *dispute,* justice of sentence, and no pleading will avail.

Lessons.

(*a*) Not to mind the judgements of men when we know we are doing the right thing. (*b*) To be 'straight'

with God, not playing hide and seek with His warnings in my conscience. (*c*) Honesty with confessor. (*d*) Not to be ashamed of my glorious Catholic Faith: 'He that shall be ashamed of me and of my words,' etc. (Luke ix, 26).

Colloquy: 'My Jesus, be not to me a judge but a Saviour:'

Memorare to Mary, Refuge of sinners.

HELL

Constant efforts made to get rid of the doctrine of Eternal Punishment. Compare agitation against Capital Punishment: Man rebels against being hopelessly 'cornered,' finally nailed down. *Evasions: Hell* eternal, but none stays there *eternally*. Then why should those fires burn on for nothing? Eternal Punishment consists in the *annihilation* at death of the wicked. What sort of a punishment is this that the non-existent soul is not conscious of? *Immortality* of soul given away! *Catholic doctrine*, all contained in our Lord's account of the sentence on the wicked: 'Depart from me, ye cursed,' and as it is to be 'into *everlasting* fire,' the separation from, and loss of, God is *also* 'everlasting.' Besides, there is the instrument of positive and unending pain called everywhere 'fire' by our Lord. Church forbids *figurative* sense of the word (*e.g.* 'on fire' with zeal, enthusiasm, etc.). It is *real* fire, whether like our domestic fire or not. Probably not, since it can even torture spirits and human souls not yet reunited to bodies. *Cf.* 'which was prepared *for the devil and his angels:* who are purely spiritual; human souls lost before the resurrection of the body. There is no point of contact between our *material* fire and a *spiritual* substance. Pain of burning without being ever consumed impresses us more, perhaps, than the eternal Loss of God. Yet the loss is the *very essence* of Hell, compared to which the fire would be a comparative trifle. Saints realized this: 'If it is Your will that I should go to Hell, at least *suffer me to love You there.*' (S. Jane Frances de Chantal.) Impossible, of course, but shows that the Saint feared most the separation from

love of God. *The soul's Rack* (*cf.* the racking of Martyrs). Soul irresistibly drawn *towards* God, as the Only Object of Happiness; and *away* from Him by God's final rejection, and its consequent hate of Him. Combined Desire and Hate rending the soul for ever. (*Cf.* The passionate lover who, because he cannot win the woman, kills her.) The lost would kill God if they could.

We don't realize what it is to *lose God.* We *know* He is our All, and can alone make us perfectly happy. And in every act on earth it is perfect happiness that we really seek, but never obtain. Like bees among flowers, we take sips of happiness here, there and everywhere, yet always wanting more. We can forget God and seem none the worse, owing to the variety of distractions, occupations, pleasures. *But there is no distraction in Hell;* to the soul departed, it is *God or nothing*, or rather, God or endless, hopeless, unutterable misery. *No Hope.* The most wretched being on earth has *some*, even if deceptive. The lost soul *knows* there is not even a shadow of delusive hope, nor will be, as long as God is God.

The worm of conscience, ever gnawing. 'We fools!' I could so easily have been saved. I remember the neglected warning and my deliberately taking the wrong turning and risking it!

The Fire. How men fear it! A useful servant, but a terrible master. In big theatre conflagrations more are killed by the *fear* of it, in their frantic effort to escape, than are actually burnt to death.

Lessons.

1. The one our Lord gives to us: 'If thy right eye scandalize thee pluck it out, if thy right hand scandalize thee, cut it off. It were better for thee. . . .' (Matt. v, 29). No paltering with what points to mortal sin. Pluck it out, cut it off.

2. No one goes to Hell by accident, as a surprise. It is not so much our Lord who dooms a soul to Hell, as the soul that has doomed itself, in spite of His ardent desire to save it. At some critical point in life the soul has

deliberately taken some false step foreseeing the probable consequences, and has chanced it.

3. There is no difficulty about salvation on *our Lord's* side : ' What is there that I ought to do more for my vine that I have not done ? ' (Is. v, 4). ' God wills all men to be saved, and to come to the knowledge of the truth.' This will is real because, short of violating His gift of Free Will, He provides *efficacious* means for salvation. The matter is in our hands, however much, or long, we may have been unfaithful.

A TEMPTATION. In moments of discouragement, the thought may come : ' Considerations of our Lord's great goodness and love are very well for those who have on the whole been faithful to Him. I have not, alas ! so I cannot lay such flattering unction to my sinful soul.' This thought is called a ' Temptation,' and so it is, a rather dangerous one, to boot. It smells mightily of brimstone ! And no wonder, for it contains a heresy ! When our Lord agonized upon the Cross, *was He not God*, with the Knowledge of God ? Did He not, therefore, know my whole story though yet unborn ? *Credo*. He saw me, therefore, not as *Saint* Me—as perhaps I might have been by this time, had I been moderately faithful to His graces, but as the Actual Me, such as I have made myself by my weakness, cowardice, indifference, and sinfulness. Yet for this Actual Me, and none other, He poured out His Heart's Blood with all the inexpressible love of that Sacred Heart. Sin is indeed a tremendous Evil. Yet we sinners can never be as bad as our Lord is good. His goodness is simply Unlimited, Infinite ; our malice—even if it *be* malice, and not mostly miserable weakness, is necessarily limited, finite—since we ourselves are finite. So whatever comfort Calvary may hold for holy people, it holds the same, and even more, for us sinners.

Colloquy. Humble, contrite thanks to Sacred Heart for not having allowed me to fall into Hell. ' The mercies of the Lord that we have not been consumed (Lam. Jerem. iii, 22).

If I have deserved Hell at any time, O Lord, anything

Thou sendest me—suffering, humiliation, etc., is good enough since I have escaped Hell. I am safe, now: help me with Thy grace *to take the means* for *keeping* safe at any cost.

NIGHT POINTS

THE FORGIVENESS OF THE SACRED HEART

If we dwell only upon the effects of God's Justice, our picture of Him will be false, almost a caricature. God is not all Justice. Nor is He ever all Mercy, or Wisdom, or Power. *Every* act towards men is necessarily invested *with all* these divine attributes at once. He cannot be Just without being also Merciful, nor vice versa. *Illustrate* from analysis of a ray of white light, thrown through a lens on to a screen: on it we see all the colours of the rainbow contained in that ray of light. So any act of God in our regard, contains all the colours of His attributes, though one or other of them may appear more plainly on the surface.

C.O.P. Magdalen at the feet of Jesus. *Grace* to be asked. Never to doubt the mercy of the Sacred Heart.

Christ's anxiety to impress us with His mercy and love towards repented sinners. Luke xv gives three parables on this point. The Lost Sheep, the Lost Groat, and the Prodigal Son.

Prodigal Son. Three main features in parable: (1) The badness and ingratitude of the prodigal's sin. (2) The *unreproachful tenderness* of his father's welcome home. (3) The *generous treatment* afterwards. *Application of parable.* **1. A bad sin.** The *younger* son demanded his portion. Effrontery! As the younger, he had no right except to what his father chose to give him. We are always 'younger sons' utterly dependent on our Father. (*Cf.* Fundamental Exercise.) 'We never become of age with God.' (F. W. Faber.) 'Divided unto them his substance.' What is the 'portion' for us? Free Will. If we demand to have our own way God will not stop us, though we mean to leave Him. 'Not many days after.' The prodigal did not leave at once. No one falls away

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THE KINGDOM OF CHRIST

(Following, or Imitation of.)

A characteristic Meditation of the 'Exercises.'

Structural Position. In the Fundamental Exercise, on the End of man's Creation, we saw the One Purpose of Life to be subjection to our Creator and the accomplishment of His will *in His way*, and not ours—as the means to our salvation. Questions arise: *How* is God's Will to be carried out in the details of life? What is His way? There appears no point of contact between an Infinite, Invisible, Spiritual God and finite human beings. 'My thoughts are not your thoughts, nor my ways your ways, saith the Lord' (Is. lv, 8). By His Incarnation God takes 'the form of a servant,' to show us in our human condition how to live according to the thoughts and ways of God. In the concrete, then, the end and sole purpose of life is to copy the earthly life of the God-Man. Let us *realize* this clearly. The Father, at the Transfiguration, pointed out His Incarnate Son as 'my beloved Son, in whom I am well pleased. *Hear ye him'* (Matt. xvii, 5). As if to say You, too, will become my beloved sons, by adoption, if you follow His teaching and example. The purpose of life is to gain life eternal: and 'This is eternal life—to know thee the one true God, *and him whom thou hast sent, Jesus Christ.*' (John xvii, 3.) Not just recognizing Him to be the Son of God, knowing the facts of His life on earth, but assimilating His teaching and imitating His virtues. 'I am the way, the truth and the life' (John xiv, 6)—the path in which you are to walk; my teaching is to guide your footsteps; and I am your life, communicating to you from the Cross the divine life of Grace with its counterpart, the eternal life of Glory. So, practically, the whole business of our existence is to reproduce Christ in the conduct of life, as far as we are able, clothing our hearts in the virtues of His Sacred Heart, and thus securing eternal life. 'Put ye on the Lord Jesus Christ' (Rom. xiii, 14). *Illustrations:* A good performance of the oratorio *The Messiah.* Life a drawing-class, we the art-

students, gathered round the Model, Jesus Christ showing His Sacred Heart.

N.B.—It appears most important to impress upon Retreatants the intense *reality* of our Lord's Sacred Humanity—that He really is 'our Brother and our flesh,' 'tried in all things like as we are without sin' (Heb. iv, 15). His following entails much that is repugnant to nature; and, in the hour of trial, it would be futile to quote to us the self-denial, self-emptying of Christ if we could say with any truth: 'Ah! but that's different! You see, He was God and didn't mind it'—a taint of Phantasiast heresy. The whole force of His self-sacrificing example lies in the truth that He *did* mind, and *feel things*: that He had all the lawful, best, loftiest, noblest, tenderest feelings of a Man (indefinitely magnified), had a real sensitive human Heart. He felt things, in fact, far more than *we can*, His Human Nature being made for the express purpose of suffering as a Victim of Sin: 'Sacrifice and oblation (of the Old Law) thou wouldst not: but a body thou hast fitted to me. Holocausts for sin did not please thee: then said I: Behold I come' (Heb. x, 5, 6, 7).

C.O.P. Bird's-eye view (as from an aeroplane) of the cities, towns, hamlets, synagogues of Palestine through which our Lord passed, preaching, healing the sick, etc.

Grace to be asked: That I may not be deaf to the Call of the King, but ready and quick to perform His most holy will in all things. (*Suggestion:* The Retreatants might here be invited to kneel, and repeat after the priest these short invocations one by one: 'Jesus, that I may know Thee: Jesus, that I may love Thee: Jesus, that I may overcome myself and follow Thee.')

A POPULAR ALLEGORY

Setting forth the spirit of 'The Kingdom of Christ,' suggested by that of S. Ignatius.

The day being ended, and night prayers said, I retire to rest. Presently my Angel comes to my bedside: 'Come, child, rise and follow me.' I obey, not venturing

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fight with me against my enemies, and thine, within thy own frail heart, and follow in my steps?' Who could possibly resist the pleading of that Voice, so sweetly human, so mightily divine! I could but cry out eagerly: 'My God, my Saviour, my loving Eldest Brother, Thou madest me from naught, boughtest me at the price of Thy Precious Blood: so I am thine already by every title for what Thou willest of me!' 'If any man will be my disciple, let him take up his Cross and follow me.' In my excess, I eagerly stretch out both hands as if to grasp that cruel, heavy Cross, which Jesus holds, that I may bravely carry it away. Whereat a tender smile of love and pity mingled lights up that Holy Face, and at a sign from Jesus, the Holy Mother advances to where I kneel bringing me another cross, far smaller, lighter and more polished than that of her divine Son. I kiss the queenly hand and the sacred gift it bears, and straightway place it fearfully upon my shoulder, saying to my Lord: 'O most loving Jesus, I am but frail of heart and cowardly, and, just now, did dare beyond my strength. Yet with Thy grace I will bear this lighter cross for love of Thee. It is so pitifully small compared to Thine, yet heavy enough withal for this poor weakling. Such as it is, I will take it up and follow Thee to victory or death!' 'Say not so,' my Angel whispers. 'Say rather, to *certain* victory, and, through death, to life eternal. No one falls who fights with Jesus. Did it not behove thy Lord to suffer, and to die, and thus to enter into His glory? So it behoveth thee, my child, to suffer by dying to thy selfish passions, and thus to share thy Saviour's glory.' And as I bow my head to the correction—I awake to another day in which to prove my loyalty and love by conquering self for the love of the Sacred Heart. Sacred Heart of Jesus, Thy kingdom come! Take possession of my heart and make it all Thine own.

Body of the Meditation.

Christ is our rightful King, and we His bounden subjects, by a threefold title: (1) As God, He is the

Creator and Lord, through Whom all things were made (John i, 3). (2) He is our King *as Man* (Ps. ii, 6). At His Incarnation, He received from the Father the nations as His Inheritance (Heb. i, 2 : Ps. ii, 8). (3) He is our *Redeemer:* we are His, ransomed by His Blood.

'Christian' means follower of Christ. Baptism made us Christians. In Confirmation, we further pledged ourselves to be *soldiers* of Christ, to fight His enemies, which are also ours. The bishop's imitation blow on our cheek reminded us not to shrink from a few knocks in the King's service.

All called to follow, though there are different grades : Way of Commandments : Way of Evangelical Counsels, the more perfect way. Imitation of Christ not the exclusive business of Religious, and Priests. Cannot be done *for* us by proxy ; ours must be a *personal* service.

Field of Battle.

Avoid heroics, *e.g.* Foreign Missions to savages, Nursing Lepers, some Apostolic enterprise, etc. *Cf.* S. Teresa when a child running away with her little brother to Africa, to get martyred for love of Christ. Were brought back. So recall the excited imagination to the *real point.* Battlefield *close at hand—our own unmortified hearts,* which need to be won for our Divine King. When that is sufficiently done, greater deeds for Christ may follow.

Enemies.

Three Concupiscences. In us, in disorder. But in *themselves not* sinful. *Christ* had them (though without shadow of imperfection). Else would not have been a real man 'made in the likeness of man, and in habit found as a man' (Philip. ii, 7), 'tempted in all things like as we are, without sin' (Heb. iv, 15). Explain 3 Concupiscences : 'of the flesh' (not necessarily sensual *sin*), love of what pleases senses, bodily comfort, ease, indolence ; dislike of effort, steady work, fatigue, bodily pain : 'of the eyes' (no connection with lustful looks) : love of *possession,* of the good things *we see* around us—money, what money

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practices in honour of the Adorable Heart of Jesus—devotions, hymns, processions, wearing of badges, etc., are excellent, they form but an introduction to the Devotion—its shell, so to say. Solid, practical devotion to the Divine Heart really consists in *overcoming self* in order to develop the virtues of the ' meek and humble ' Heart in our own. True love implies self-sacrifice for the Beloved.

To Mary: To obtain from the Queen-Mother deeper knowledge, stronger love, and more generous imitation of her Son. Hers was

> ' The one heart that ever
> Loved Jesus as it ought.
>
> (D. CAMPBELL.)

DISCOURSE ON PASSION

(For Way of the Cross. See suggested order of service, p. 30.)

1. *Short History* of the Devotion ; obvious motive of. Fruits : ' Conversion of sinners, arousing of the tepid, higher sanctity of the fervent.' (Benedict XIV.)

2. *Structural Position,* in Retreat : To strengthen Resolutions taken, in spite of self-denial involved, by sight of the heroic combat of our King and Captain during His Passion against man's natural inclinations. The full scope of the *Spiritual Exercises,* taken in its four sections, or ' Weeks,' have been summed up thus : Reformation of the deformed (End of man, meditation on Sin, and Last Things) ; Con*form*ation of the reformed to Christ's example ; con*firm*ation of the con*form*ed, by thought of Passion ; and, for this same object, meditation on the glories of the Resurrection, the pledge of our own future glory and reward for fidelity in following the Divine King.

DOUBLE PASSION

Sufferings of *body* : and of *soul,* and *Sacred Heart.*

1. Review sufferings of Body in detail, tracing them on crucifix. Our Lord's combat with the Concupiscence of

the Flesh, and of the Eyes : ' Poor at His birth, poorer in His life, poorest on the Cross.' (S. Bernard). (*Cf.* Is. i, 6, as applied to the wounded Humanity.)

2. Sufferings of **Soul** and **Sacred Heart :** (*a*) *Humiliation.* Beauty of Sacred Humanity all beaten and bruised out of Him, so that His Mother could scarce recognize Her darling Son. Hunted down, believed to be a mere impostor, strung up on a felon's gibbet before all the people, priests, scribes. (Combats pride, vanity, love of appearing at one's best.) (*b*) *The Injustice of it.* Christ's rights as Jewish citizen trampled on at every turn. Asked to acknowledge a crime that meant death. Pilate : ' I find no cause in him, therefore I will *punish* him, and let him go.' Mocked as a fool before Herod, the sensualist. Our writhing under unfair treatment, false judgements, etc. ! (*c*) *Object of universal hatred.* How we feel being thoroughly disliked ! (*d*) *Ingratitude.* He had gone about ' doing good,' exercising works of mercy. *Cf.* ' They returned me evil things for good.' (Ps. xxxiv, 12.) We have, alas ! done the same to Him. We writhe under ingratitude. (*e*) *Grief for His Mother's agony of soul.* Tide of grief ebbing and flowing with increasing violence, between those two Hearts that understood each other so perfectly. ' Great as an ocean is thy sorrow.' (*f*) *Desolation of soul,* so that in some mysterious way He allowed Himself to feel as if abandoned by His Father, for our comfort in darkness of soul. (*g*) Yet *He forgave all,* and He discovered excuses for His murderers. They cannot have been false, though to us incomprehensible. Every form of excuse we make for *not* forgiving refuted by His case.

★*Lesson* : Christ gave up everything for love of us—comfort of body, His own honour, His right to human justice, His claim to gratitude, His right to the full influence of the Beatific Vision, His own Mother, that she might be ours, His very soul into His Father's Hands. Are we to give Him nothing ? Refuse the slight suffering of self-denial involved in our Retreat Resolutions ? ★

Passion of Christ, strengthen me !

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whole orders of Religious who would give their lives to Perpetual Adoration and Reparation, even shed their blood in defence of the Real Presence.[1] But there was the other horrible side of the picture—the sacrilegious Judas-kisses of unworthy, or feigning communicants, outrages upon His Sacrament by those who *believed*! indifference, ingratitude, irreverences of priests and laity. Yet not all this could quench or restrain His love. So the words of power went forth: *This is my Body—This is my Blood*—to be re-echoed throughout the ages with like effect to end of time. Then the sacrifice of His dignity in the moderate condition He imposes for receiving Him—just the state of grace: no number of venial uglinesses deter Him from embracing us. As Pius X taught us, His unselfish object was not 'to safeguard His honour and reverence' but to supply a 'Divine Medicine' for our spiritual needs. ★*Lesson:* He makes all manner of sacrifices for us: the self-sacrifice must not be all His. We must at least make ours by keeping Resolutions of Retreat in spite of the unpleasantness to nature involved.

Colloquy. To the Eucharistic Heart of Jesus thanking our Lord for His immense love in delivering Himself once more into the hands of sinners. 'O Sacrament most holy! O Sacrament divine! All Praise and all thanksgiving be every moment Thine!' 'Take, O Lord, and receive,' etc. (Prayer of S. Ignatius).

ADDITIONAL MEDITATIONS OR CONTEMPLATIONS

On Christ's Life, Passion, and Resurrection for a Retreat of Four Days. (See Plan III, p. 35.)

ANNUNCIATION, INCARNATION AT NAZARETH

(In Meditations on our Lord's Life, there is an extra Prelude previous to the C.O.P.: viz. Brief History of the incident to be contemplated.)

[1] *e.g.* B.B. James Salès (Priest) and William Saultmouche (Lay-brother), S.J., martyred by Huguenots January, 1593; beatified by Pius XI, 1926.

History: The Blessed Trinity, in Its eternity looking down on the perishing world, and decreeing the Incarnation of the Divine Son for its salvation—At Nazareth, the Archangel Gabriel announcing to Mary that she was to be the Mother of Christ, without loss of her Virginity (Luke i, 26–39).

C.O.P. The Cottage at Nazareth where Joseph and Mary lived. Describe house and surroundings.

Grace to be asked: to know our Lord better, to love Him more, and follow Him more closely.

1. Mystery of the Incarnation—fundamental doctrine of Christianity, bridges over the Infinite distance dividing the Infinite God from His finite, and sinful creature. The 'Wonderful Commerce or Exchange between Heaven and earth.' 'O Admirable Commercium' (Antiph. Jan. 1).

God accepts from us His Human Nature, and gives us in return His Divinity. (*Cf.* second prayer at Offertory of Mass.) Incarnation the key to whole Catholic system. Once the gulf between man and God was bridged over, all manner of divine things pass across this golden bridge to man, through the Catholic Church—Absolution from sin, power of consecrating Eucharist, Infallibility of Church and Pope, that reverent intimacy with the most sacred Persons and Things alone found among Catholics. The Sacraments like miniature Incarnations, divine things conveyed under material appearances, as Christ's divinity is veiled beneath His Sacred Humanity.

1. The Decree of the Incarnation. Blessed Trinity looking down on fallen man—every variety of race, type, colour: some being born, some dying: quarrelling, blaspheming, lustful, fighting and killing: some joyful, some in sorrow: all made to the image of God, yet all falling into Hell. (*Cf.* Ps. xiii, 2–4.) S. Ignatius says 'all,' since he is viewing the situation as it *would have been* except for the eternal decree of the Incarnation. But from the Fall of Man the future sacrifice of our Lord on Calvary operated in advance, with those who had faith in the promise of a Redeemer to come, contained in God's curse

upon the serpent (Gen. iii, 15). All the just souls before Christ, including those in Limbo, were saved and sanctified through the foreseen merits of the Redeemer.

The compassion of God. Instead of turning with loathing and anger from the sight of man's moral disfigurement, He ' was moved to compassion.' (*Cf.* Prodigal Son, Luke xv.) *Lesson :* Charity towards the least attractive (*e.g.* companions, pupils), forgiveness of offenders, zeal for *unlovely* souls, helping the Foreign Missions to pagans and savages.

Illustration : S. Peter Claver embracing tenderly and nursing the pestilential human cargoes of pagan slaves reaching Cartagena. (S. Am.) However bad and seemingly hopeless the case, ' Charity hopeth all things.' (1 Cor. xiii, 7.)

2. Annunciation. When the fulness of time had come, Gabriel is sent to Mary : her ardent desires for the coming of the Saviour. *Lesson :* Our graces less because we desire speedy coming of Christ to our souls in half-hearted way. (*Cf.* Dan. ix, 23.) Never dreamt that she could become His mother. Too humble to apply to herself ' Behold a *virgin* shall conceive.' (Is. vii, 14.) Planning how humbly she would serve the chosen one. Her sole aim was to be the ' servant of the Lord,' doing His Will. ' Disturbed ' at Gabriel's words, not from any false modesty, but at hearing praises of one who, in her own eyes, seemed the lowliest of God's creatures, though in fact the very greatest. ★*Lesson :* Humility. It is easier to be humble when reproached than not to dwell with pleasure upon praise. ' Distrust the praises of men, and turn to the the praise of God whatever is, without error, praised in thee.' (S. Augustine.) Not to seek praise by indirect methods, *e.g.* by insincere speeches of self-depreciation——humility with ' a fish-hook.' ★' How shall this thing be ? ' Not for any dignity of honour would Mary be untrue to her promise of virginity. ★*Lesson :* Not to seize impulsively upon a pleasant offer, careless of whether it would please God or be good for our *souls* or those of others. How many moral disasters would be avoided,

especially by the young, by just stopping *to think*. ★ 'Behold the handmaid of the Lord, be it done to me according to thy word.' Once Mary knew she could be a mother without ceasing to remain a virgin, she at once bowed her head and consented, though she knew from the Holy Books (*e.g.* Is. liii) that the Mother of the Man of Sorrows must have a full share of His sufferings, humiliations, and final rejection by the Jews. God's will—often harder to *bear*, than to do, was all that mattered to Mary. It is all that really matters to us in the end.

3. 'The Word was made Flesh.'[1] Mary's profound self-abasement and adoration of the Holy One, now her Child! *Model for us Communicants.* But what a contrast between her spotless holiness and ourselves! Yet our Lord is as truly with us, in those moments, as He was with her, after another manner. Care to cleanse soul as far as possible from venial stains beforehand (*not necessarily* by means of *Confession*). (*Cf.* Teaching of Trent.) Her Joy—but unselfish—not absorbed in what Gabriel's words meant for herself, but thought of their import for Elizabeth. Hastens into the mountains of Judea to the aid of her cousin. ★*Lessons:* Not to forget the troubles of others in the exuberance of our rejoicing. Not to stand on one's dignity with the poor, where charity is called for. Devotion to the *Angelus*.

Colloquy. Thanksgiving to the Father, Son, and Holy Ghost for sending Christ in the flesh to redeem us. *Gloria Patri*, and thanks to the Son for 'emptying Himself' for our sakes.

To Jesus. 'O Jesus, living in Mary, come and live in us,' etc. *To Mary*, the anthem for Advent (*Alma Redemptoris Mater*), or for the Purification (*Ave Regina coelorum*).

The Nativity, Before and After.

NOTE.—In all these mysteries of our Lord's life, before and after the Resurrection, we should contemplate the events and incidents as actually happening before our

[1] 'Made flesh' truly; see N.B., p. 69.

eyes. Thus we view them more as God does Himself, Who is the Great 'I AM,' with Whom there is no past, nor future, but one eternal Present Tense. In our defective human thought and language, we speak of God as *foreseeing, foreknowing* things. He does not in reality *fore*see or *fore*know anything, but simply *sees* and *knows* the successive events in our time, which lie open before His sight from eternity unto eternity. With Him 'a thousand years are as yesterday, which is past' (Ps. lxxxix, 4), or as S. Peter expresses it: One day is as a thousand years, and a thousand years as one day (2 Peter iii, 8). He is not affected by time.

History: Luke ii, 1–15. C.O.P. The cottage of Nazareth, descent into plains, road to Bethlehem (through Samaria and avoiding Jerusalem?) *Bethlehem*—'The House of Bread.' (*Cf.* John vi, 51.) The cave, or cattle shed.

Grace *to be asked:* To know, to love our Lord born for me in order to follow Him more closely.

1. Departure from Nazareth. Our Lord not to be born at home, even in the modest comfort of Nazareth. *Cf.* Love of ease. Joseph and Mary's submission to God's Will. ★*Lesson:* No grumbling at His arrangements. He both knows best *and loves most.* ★Joseph cheerful for Mary's sake, though his absence meant loss of work and custom. ★*Lesson:* 'Bear ye one another's burdens.' (Gal. vi, 2.)★

The Journey, some 70 or 80 miles. Treated with contempt as 'tramps' by passers-by, hustled out of the way in the dust of the chariots of Roman officials, their painted ladies eyeing them scornfully—and Mary the Greatest Lady on God's earth! If they passed through Samaria they would have suffered from the hostility of the natives. (*Cf.* John iv, 9.) ★*Lesson:* Patience under slights of social inferiors. ★

This was the first Procession of the Real Presence, *Mary* the chaste Ciborium, studded with jewels of all virtues. Her absorption in her divine burden. *Jesus* already battling with human concupiscence, though but

putting on His Human armour for the main fight. His Baby Heart full of 'Behold I come'—rejoicing like a giant to run his way. (Ps. xviii. 6.)

2. At Bethlehem.

No room for Jesus! Not effect of deliberate unkindness: Divine Providence had got there before the tired travellers, and filled up the lodgings. Mary and Joseph patient: no angry protest. ★*Lesson:* Patience when we deem ourselves neglected, and our convenience overlooked.★

The Stable.

By deliberate *choice* our Lord would be born under worse conditions than the babe of some tramp, who at least can turn into a Workhouse to become a mother. There is at least a roof overhead, sufficient warmth and food. Too good for our Lord and His Holy Mother! 'Having joy set before him, [he] bore the cross' (Heb. xii, 2). Born in poverty (*cf.* Concupiscence of the eyes) and utter discomfort, which He *felt*, for He had *full consciousness*, unlike other senseless infants. (*Cf.* Concupiscence of the Flesh.)

3. The Virginal Birth.

Mary becomes a Mother without pain or sickness. The curse on sinning Eve could not touch her Sinless Daughter. 'While all things were in quiet silence, and the night was in the midst of her course, thine omnipotent word leapt down from thy royal throne as a fierce conqueror into the midst of a land of destruction.' (Wisd. xviii, 14, 15.) Exact prophecy of the Incarnation and birth of the Eternal Word. He 'leapt' down, impelled by the eagerness of His love, from His royal throne to conquer the concupiscences of man, into a world ruined by them. (*Cf.* Meditation on Incarnation, state of world, Point 1.) He came in the silence and peace of night, at a period when all the world was at peace for once. (Temple of Roman war-god, Janus, closed, for a wonder.) He is styled 'the Prince of peace' (Is. ix, 6). So the *Angels sang:* 'peace on earth to men of goodwill'—peace sealed between man and his God, in the reconciling embrace of the Incarna-

tion: between man and man, through the universal brotherhood with Christ effected by the grace of 'adoption of sons' (Rom. viii, 15): peace for man with himself, by the subjection of passion to Faith and Reason. 'To men *of goodwill*.' The Incarnation was not to sanctify man mechanically in spite of himself, but it gave 'to them that believe' in Christ's name '*the power to become* the sons of God' through the co-operation of their free wills with divine grace, Faith in Christ being the root of their justification. Without Faith, 'it is impossible to please God' or merit heaven. (*Cf.* Heb. xi, 6.) Mary looks upon 'God her Saviour' in her very flesh for the first time. (*Cf.* Job xix, 26.) Her own Child! Wraps His tender body in poor swathing-bands; reverently, lovingly lays Him in His rude cot, a manger for brute beasts! (The King's battle against sensuality, love of bodily ease, of good things.) Problem: must she simply adore? No, she must nourish. More. An appealing glance of those Baby eyes seems to say: 'My own Mother, will you not take me up and kiss me, your own Child?' The embrace! O Happy Mother! *The Babe.* Jesus Christ 'emptied Himself,' the summary of His life from start to finish, and as continued unseen in the Blessed Sacrament. The eternally uttered Word, speechless! The Wisdom of the Father, Judge of the 'living and the dead,' then sentencing departed souls for weal or woe, as they pass before the Crib, yet seemingly incapable of a rational act! The rôles of Creator and creature reversed, the All-Free God, who upholds all creation, dependent for the slightest movement upon the support of His creatures, Mary and Joseph! ★*Lesson:* What a rebuke to our vanity, love of display, admiration and notice—and the petty means by which we strive for them! (The King's battle with the Pride of life, love and of independence.)★

The Infant Heart: Its first affections those of *love and adoration of the Father:* as man, the Father, 'is greater' than He, though as God He is equal and 'one,' with the Father and the Holy Spirit in all things. Secondly, an

Act of *Love for men* whom He has come to save who, although 'His own,' knew Him not, received Him not (John i, 11).

The Sacred Heart's preferences. Besides deliberate choice of discomfort, poverty, and dependence, He chose His first friends from the simple and lowly shepherds. ★*Lesson:* avoidance of social 'snobbery,' and show of 'gracious condenscension' towards those poorer, or in humbler walks of life, than ourselves. (Pride of life.) ★ His next friends, the 'kings of the earth,' come, according to prophecy, to adore Him. (*Cf.* Is. xlix, 23; Ps. lxxi, 11.) ★*Lessons:* Promptitude in following the inspirations of grace, as the Magi did the Star. Their constancy, despite obstacles, in seeking our Lord, wonderful *faith.* With all their Eastern notions of royal pomp and circumstance, worshipping as the Great King a babe of poor parentage, born in poverty, a stable for palace, a cattle-manger for throne, poor swaddling clothes for robes, animals for courtiers! ★Yet the Protestant refuses to believe that God can lie hid beneath a little Bread and Wine! Would they have refused to worship with the Magi? God foretold as 'Truly hidden' (Is. xlv, 15). ★*Lessons:* To walk, not by *feelings* (no sure index of spiritual condition), but by *faith.* (*Cf.* Rom. i, 17; Galat. iii, 11.)★

Colloquy: *With Jesus:* Intense *Act of Faith* in His Divinity, to repair increased denials of so many professing Christians. ('Increase the faith of those who believe in Thee.')

With Mary: 'After this our exile' from a true knowledge of thy Son, 'show unto us the blessed fruit of thy womb, Jesus.'

With Joseph: 'Obtain that we may lead a blameless life, ever safe beneath thy patronage.' (Church antiph.)

GENERAL VIEW OF OUR LORD'S LIFE

(There not being time for taking incidents separately.)

History: 'He went down with them, and came to Nazareth, and *was subject to them.*' (Luke ii, 51.) The brief story of some 20 to 30 years!

C.O.P. The Cottage of Nazareth, rooms, workshop. Describe.

Grace to be asked. To know our Lord better, to love Him more and prove my love by following Him in imitation of His virtues.

1. His Hidden Life, 30 years at Bethlehem, in Egypt, at Nazareth. What a deep mystery! Jesus, 'Light of the world,' long sighed for through the ages by prophets and just souls, so sorely needed for enlightening 'those who sit in darkness and the shadow of death' (*Benedictus*, Luke i, 79), known to be at hand, yet hiding Himself away in obscurity for some thirty years, and shedding the light of His doctrine for only three! Yet time well spent. Practising before He preached (*cf.* Acts i, 1), He gave signal examples for all time of virtues the world most needed—obedience, subjection to God, humility—virtues unknown to the pagan world, and now mostly forgotten by our modern neo-pagans. (*Cf.* Common attacks upon Contemplative Orders: 'Why don't they *do* something! Idle, selfish, shirking the struggle of life,' etc.) ★*Lesson:* The supreme value of the Interior life of holiness before God, though unnoticed, or despised by world. *Examples*, up to date; of 'underworld of holiness always found in the Church' (Faber, *Bethlehem*, on type of S. Joseph's sanctity), *e.g.* Matt Talbot, Margaret Sinclair even while still a factory girl, Nella Hughes,[1] and others of both sexes only known to priests. ★Christ's Hidden Life, one of (*a*) *Prayer* and union with the Father. ★*Lesson:* Prayer, the very breath of the spiritual life. ★Our Lord's Subjection *real*, not a piece of play-acting. (*b*) Jesus subject *first* to Joseph, the least holy of the three, as the head of family representing His Heavenly Father. ★*Lesson:* Reverence for all authority—of parents, spiritual pastors, the State, *husband*, masters and mistresses, whatever defects they may have. (*Cf.* Rom. xiii, 1; Eph. vi, 1; Eph. v, 22; Col. iii, 20.) (*c*) A *monotonous* domestic life, with nothing to *show*, but Will of God accomplished.

[1] See short *Life*, by V. Rev. P. J. Gearon, O.C.C., Carmelite Church, White Friars St., Dublin.

Nothing else really matters. ★*Lessons:* The supernatural value of anything done *for God*, not from purely natural motives, viz. Merit, Impetration, Satisfaction. (*Cf.* 'Morning Offering' of Apostleship of Prayer.) Cheerfully helping in the home, not 'shirking' or 'scamping' less congenial, less showy jobs, for the sake of outside amusements and excitements. There is the *Religious* Lay-Sister, but there is also the domestic lay-sister, who lays all the work on the others!

2. Public Life of Preaching and Miracles.

Jesus leaves His peaceful home and beloved widowed Mother, to 'be about His Father's business.' (*Cf.* Luke ii, 49.) Mary's submission to being left in loneliness, as being God's Will. The pain to those two understanding Hearts. (*Cf.* the wrench from home and kindred for those resolved to follow the Divine King in the more perfect way of the Counsels.) Superficially viewed, our Lord's missionary life might seem a triumphal progress from miracle to miracle. That is only one aspect. It was (*a*) A life of constant Prayer. (*Cf.* Luke xxii, 39; vi, 12; Matt. xiv, 23.) *No great work for God to be done without it.* 'Work, helping yourself with prayer, to obtain force.' (Autograph of Marshal Ferd. Foch, May 1, 1921.) (*b*) Of great *weariness*—physical and moral. *Physical*, from constant journeyings in all seasons and weathers. (Matt. viii, 24; John iv, 6.) No conveyances, 'tubes,' motor-buses, taxis! Discomfort of homelessness (*cf.* Matt. viii, 20), save when receiving hospitality on charity from Peter's mother-in-law, at Capharnaum. (*Cf.* Mark i, 30.) *Moral* weariness: from obstinacy of Jews; snares, false accusations, hypocrisy of Scribes, Pharisees, Herodians. Uncouth manners of Apostles, mostly rough fishermen, painful to so refined a nature as Christ's. Their lack of sympathy and spiritual understanding (*cf.* Matt. xvi, 23; Mark x, 13–16; ix, 33; Luke ix, 55; xxii, 25, 26), even to the last (Acts i, 6). Even His brethren ceased to believe in Him (John vii, 5), thought Him 'mad,' and wished to restrain Him (Mark iii, 21).

Many disciples left Him, after His promise of His Body and Blood (vi, 67). Humanly speaking, a thoroughly disappointed man! In the end, left by His chosen Apostles to 'tread the wine-press' of His Blood-shedding alone. (*Cf.* Matt. xxvi, 56; Is. lxiii, 3). All the people finally rejected Him, clamouring for His Blood (Matt. xxvii, 22).

Cf. Catholics ridiculed for 'superstitious' practices, *i.e.* for faith in the *supernatural;* Saints called 'religious fanatics.' Even S. Francis Xavier did not escape this charge, and from a fellow-priest!

General Lesson. To detest the neo-pagan gospel of 'A Good Time on earth, at any cost.' Christ freely chose a very *bad* one for our sakes. The *Christian* Gospel is that of the Cross. (*Cf.* Matt. xvi, 24; Luke ix, 23). Spirit of the world given to concupiscences, and that of the Sacred Heart absolutely antagonistic. No compromise possible. (*Cf.* Matt. vi, 24; Luke xi, 23; Matt. xii, 30.)

Colloquy: *To Jesus.* Protestations of loyalty to His standard. *To Mary and Joseph:* to obtain something of their perfect grasp of the spirit of the Sacred Heart: so that we may be 'of the same mind that was in Christ Jesus' (Philip. ii, 5).

Anima Christi.

THE LAST SUPPER

History. Order of events in Upper Chamber: (1) Sacrifice of Paschal Lamb, according to the Law of Moses. Our Lord would obey that Law, though of His making, because He had not yet superseded the Jewish Pasch by becoming the True Pasch on the Cross which the old one prefigured. (2) The ordinary supper-meal. (3) The Washing of the Apostles' feet. (4) Institution of the Holy Eucharist.

C.O.P. The large supper-room in Sion: tables laid, couches ranged along them.

Grace *to be asked:* Deep sense of sorrow, sadness, and even tears at the thought of my Lord going to His Passion for my sins.

' Blessed Mother of prediction,
Stamp the marks of crucifixion
Deeply on my stony heart.'
D. F. McCarthy.

1. Washing of the Feet (John xiii, 1–12).

Our Lord fully conscious of His Divine majesty, and of His Human dignity, rises from supper and abases Himself at the feet of His Apostles, and washes them. He will do all by Himself, allowing no help in the preparations or in the actual work. Judas, more probably, was not there, having retired from supper at our Lord's charitably obscure words : ' What thou dost, do quickly.' The Sacred Heart shielded that miserable traitor's reputation to the last—teaching us not to defame those who mean to work us mischief. Peter's energetic refusal to suffer our Lord to wash *his* feet : but showed his deep attachment to the Master by yielding instantly to the threat of separation from Him. Characteristically, he then went to the opposite extreme. *Lesson :* Not to try and be more humble than our Lord wants (or ' more Catholic than the Pope '), *e.g.* by abstaining from more frequent Communion on the falsely reverential ground of being ' unworthy,' though in the state of grace. Who *is* worthy, or could be ? Strictly speaking, not even the Immaculate Mother herself. ★*Main lesson :* To be ready to pay humble, charitable service to our neighbour. If the Master humbles Himself to His servants, why not His servants to one another ? There will be no true humility even towards God where there is pride towards men. ' You are clean, but not all.' With the exception of her who was declared by God's messenger ' full of grace,' we have here apparently the only instance of a revelation that specified individuals are in the state of grace, or out of it. That ' but not all ' clearly refers to Judas.

' He that is washed needeth not but to wash his feet, but is clean wholly.' Explained as referring to cleansing away the dust of venial sins, for a yet *more* fruitful Communion, the communicant being already ' washed ' from mortal sin.

2. Institution of the Holy Eucharist.

Promised (John vi, 48–61). Hence natural that at its fulfilment Apostles should display no surprise. *Given*, 'the same night in which He was betrayed' (1 Cor. xi, 23). Thus while evil men were perfecting their design to 'cut him off from the land of the living' (Jer. xi, 19), His Sacred Heart lovingly provided a means for being ever with them as the Companion of their earthly pilgrimage. ★*Lessons*: 'Do good to them that hate you' (Matt. v, 44).✶ Though the dark shadows of the Passion were gathering round our Lord, yet, forgetful of Himself, He thought of our souls' need and weakness. ★*Lesson:* Not to let our anxieties and troubles mar the happiness of those around.✶

The Holy Eucharist, a living 'memorial' of the 'wonderful works' wrought by 'a merciful and compassionate Lord,' for our Redemption and sanctification (Ps. cx, 4). It is the 'table prepared' by Him 'against them that afflict us.' (Ps. xxii, 5). *Cf.* purpose for which our Lord gave us the Blessed Sacrament. Decree, Pius X. 'O Wonderful Thing! The poor and lowly servant feeds upon his Lord' (S. Thos. Aquin.). 'The greatest of miracles' (*id.*) comprising several miracles. Explain them. ★*Lesson:* Never to miss a Holy Communion that offers (unless conscious of unconfessed mortal sin), whether with, or without Confession. Eucharist meant by Christ for *normal daily diet* of the soul in grace. The Last Supper, the First Priestly Ordination: 'This do ye for a remembrance of me.' Our Lord was addressing His first twelve sacrificing Priests. For *them*, both 'kinds' obligatory, as used in saying Mass: not obligatory for laity, nor—according to *present* discipline of the Latin Church—lawful. Holy Mass continues the work of Redemption in world, applying to the Church and mankind the satisfactions and merits achieved 'once' on Calvary. ★*Lesson:* Value of Holy Mass, even for those not present. Greater value to those that are. Concupiscence of the flesh (love of ease) commonest obstacle to hearing daily Mass.

Colloquy. Acts of Faith in the Real Presence. Thanks-

giving for Christ's incomprehensibly loving Gift. Acts of Reparation for outrages on Blessed Sacrament. In the Eucharist 'the memory of His Passion is renewed.' It is, alas! renewed, in a way, by those who maltreat the Blessed Sacrament, those who *believe!* Offer in amends the wonderful Communions of Mary after the Ascension: the fervent Masses, Communions and adorations of holy souls, priestly, religious, or lay.

'O Jesus, lying here concealed before mine eye,
I pray Thee grant me that for which I ceaseless sigh:
To see the vision bright of Thine unveilèd Face
Blest with the glories bright that fill Thy dwelling-place.'

(J. D. AYLWARD, O.P.)

GENERAL POINTS ON THE PASSION

Applicable to any incident of it, taken from the Spiritual Exercises of S. Ignatius.

1. 'To consider how greatly our Lord is suffering in His Humanity' (in Body, Soul, or Sacred Heart) 'and desires to suffer—according to the particular stage of the Passion in question' (*cf.* Luke xii, 50).

2. 'How the Divinity hides Itself' (*cf.* Isa. liii, 3), 'that is to say, how It could destroy Its enemies, and does not: how our Lord allows His Humanity to suffer so cruelly.'

3. 'How He suffers it all for my sins' (*cf.* Isa. liii, 5, 6), 'and what I ought to do and suffer for Him.'

PRAYER AND AGONY IN THE GARDEN: BETRAYAL

History: Departure from Supper-room, descent across valley of Kedron, diagonally towards N.E., and partly up Mt. Olivet, to entrance of Garden, or orchard. Eight Apostles bidden to stay there. Jesus takes forward His three chosen Apostles who had witnessed the glory of His Transfiguration. Our Lord confides to them the sorrows of His Sacred Heart: 'My soul is sorrowful even unto death'—meaning either that but for the

exercise of His divine power, He would die there and then, or that His great sorrows had begun, and would cease only at His death.' He began to fear and be heavy' (Mark xiv, 33). The three Apostles, who had seen His triumph on Thabor, were now to witness His deep humiliation.

C.O.P. The Garden, olive-orchard: a rocky recess a little way distant from seated Apostles.

Grace to be asked: Grief with Christ grieving, interior sorrow for His great sufferings endured for me.

1. Our Lord took as witnesses to His agony the three Apostles who had witnessed His glory and triumph on Mt. Thabor. ★*Lesson:* To bear bravely the humiliation of a big failure following on a great success in the *same line.*

'He went *according to His custom,*' to pray on Mt. Olivet. (*Cf.* Luke xxii, 39). ★*Lesson:* To cultivate regular habits of prayer, not praying by fits and starts according to one's inclination. Fidelity to evening, or night prayers.

Christ's Prayer and Agony. He bade His three disciples to sit down while He went forward to pray—removed, as it were, 'a stone's-cast' from them (Luke xxii, 41). ★*Lesson:* To put away, as far as possible, all causes of distraction when praying and be alone with God (*cf.* Luke vi, 12). ★He kneels, then prostrates Himself face to the ground (Matt. xxvi, 39): had already begun to fear (Mark xiv, 33). As we watch reverently, we see Him trembling from head to foot. The Son of God afraid! How changed from Supper-room, where He was the life of the little assembly, instructing, comforting, making great promises, feeding them with His Body and Blood! His Face, but now blanched, is ruby-red with blood forced from the veins by the violence of His agony, and bedewing the ground.

The Prayer. 'My Father'—He moans—'if it be possible let this chalice pass from me. Nevertheless not as I will, but as Thou.' ★*Lesson:* The reality of Christ's Humanity. (*Cf.* N.B., p. 69). Not wrong to fear and shrink from suffering, and to feel it acutely, as if it

crushed us, provided we strive with our higher will to accept God's Will and not rebel. God our *Father* not merely knowing best, but *loving most*, more than we can love ourselves, which is much ! ✶ *Causes of Agony :*

(*a*) Clearest detailed foreknowledge of every pain, sorrow, humiliation in store, without exaggeration or mitigation. He already suffered His whole Passion and Death in imaginative forecast : deliberately excluding motives for comfort. We cannot prevent compensating solace tempering our griefs. Man lost, by sin, the power which Christ has of controlling all avenues of thought. He deliberately set Himself simply to suffer, for our sins. (See J. H. Newman, *Discourses to Mixed Congregations*, Sermon XVI.) Human-like, sought comfort from His Apostles, found none. (*Cf.* Ps. lxviii, 21.) They slept, not from indifference, but from sadness and fatigue. Anxious for fate of their beloved Master (*cf.* Luke xxii), He had more than once foretold it (Mark viii, 33 : Luke xvii, 33), but they had not realized. He must tread ' the wine-press ' of blood-shedding ' alone ' (Isa. lxiii, 3).

(*b*) *The loathsome burden.* There was the anticipation of every blow, insult, cruel ploughing of the scourges through His tender flesh, the crowning, dolorous way, and the three hours before death. But this was not the worst. The horrible thing *for which* He was to suffer all this—the sins and abominations of men, from the Fall to the Great Judgement. Had to take this hideous load upon His innocent shoulders as if it were His own—He hating all sin as only God can ! (*Cf.* Isa. liii, 5, 6.) My sins and yours figured in the ghastly procession that passed before His mind's eye. ★*Lesson :* Confusion, and hatred not merely of mortal sin, but fully deliberate venial sin. Acts of sorrow kneeling in spirit of adoration by that prostrate body.✶

(*c*) The *uselessness* of it all, for so many ! (Ps. xxix, 10). For the damned, paying off all the back debts due for the graces they finally rejected : the carelessness and tepidity of His servants, so wasteful of His Blood. ★*Lesson :* Fidelity to good inspirations.✶

'Being in an agony He prayed the longer' (Luke xxii, 43). ★*Lesson:* Not to shorten prayer through disinclination or temptations, but rather add a few minutes so—as S. Ignatius puts it—'not only to resist the enemy but to overthrow him completely.'

3. The Betrayal. Cause of Judas' downfall—concupiscence of the eyes (love of possession of money). Habitual theft from common purse (*cf.* John xii, 6). Our Lord sold for current price of a slave, £3 to £4. ★*Lessons:* Resist temptation in its beginnings. Patience when undervalued, and others preferred. (The King's battle with 'pride of life,' love of one's own honour).★ Judas' hardness of heart, even obdurate when thrown backwards with the others at the word: 'I am He.' Persevered: 'Hold him fast!' Had lost all faith in Christ, or such a precaution would have appeared, even to him, sheer lunacy. ★*Lesson:* Slavery to any passion blinds the conscience. (*Cf.* John x, 18; Isa. liii, 7.)

Christ rebukes Peter's loyally-meant attack on Malchus. He would not allow human expedients to thwart His Father's will.

★*Lesson:* To resist attempts to turn me from what conscience dictates—conversion, vocation, separation from evil companionships, occasions, sinful modes of life.

Christ abandoned by the Apostles. ★*Lesson:* Fidelity to the Divine King against all comers: professing Faith when circumstances evidently demand it, even at loss of worldly advantage, or gain.

4. Capture of Jesus. Brutal treatment, tightly bound, scoffed at, beaten, dragged with violence to Jerusalem. The humiliation by contrast with the 'Hosannas' of Palm Sunday! *Lesson:* Try to be glad to suffer shame or undeserved harsh treatment for the name of Jesus (*cf.* Acts v, 41). *Example:* S. Ignatius, returning from Palestine, found Europe a prey to war. Arrested as a spy, was about to explain who he was, but checked himself lest he should be well-treated, and miss the chance of being dragged about ignominiously in bonds, like

Christ, as a malefactor. For the credit of religion, he simply denied that he was a spy. A glutton for humiliations. *We* shrink from them, and ' dodge ' them. (King's fight with Pride of Life.)

Colloquy : The *Anima Christi* (Soul of Christ, sanctify me, etc.).

CHRIST BEFORE HIS HUMAN JUDGES

History. Taken first to Annas—the High Priest of Jews' choosing, but deposed by Roman authorities in favour of his son-in-law, Caiphas. Both seem to have had separate rooms in same building. Proceedings before Annas illegal, according to Jewish Law, being held in the night. Christ, as Jewish citizen, had a human right to the benefit of the Law.

C.O.P. The house of Annas on Mt. Sion : outer court, inner hall. Council Chamber of Sanhedrim in house of Caiphas. Pilate's Praetorium : a raised terrace in the open : barracks of Praetorian Guard across road, joined to Praetorium by a bridge-gallery with windows to street. Courtyard of ' flagellation,' pillar : guardroom. Herod's luxurious palace, and audience-chamber.

Grace to be asked : To grieve with our Lord in His sufferings.

1. Annas. He questions Christ about His teachings. Christ's reasonable reply. The rebuke and blow in the face, from an attendant. Christ protests strongly.★ *Lessons :* Reality of Christ's Humanity. Not wrong to protest against manifest injustice, even with *some* anger. Unlike other passions, anger not sinful if controlled and for just cause. Christ certainly appears to have been angry in several recorded cases, *e.g.* Matthew xxiii, 14 ; John ii, 15 ; Mark iii, 5 ; S. Chrysostom : ' Anger an instrument of virtue ' : *e.g.* Saints' anger against themselves in rigorous penances ; at offences against God.★ *Lesson :* Control of temper under provocation.

From Annas to Caiphas. During the night our Lord will have been kept bound fast as a prisoner in some cell or cellar : though not condemned, was maltreated by

soldiers and servants, contrary to justice (Matt. xxvi, 67, 68 ; Mark xiv, 65 ; Luke xxii, 63–65).

Peter Denies our Lord. More than three denials, but on three separate occasions before second cock-crow. His bitter repentance, lasting throughout his life. ★*Lessons :* Not to thrust ourselves into dangerous occasions, trusting to our own strength. In temptation, trusting in God. Not to be afraid to confess Christ before men. (*Cf.* Matt. x, 33.) Not to agree weakly with wrong sayings, from human respect. To maintain a hopeful, but *abiding* sorrow for past sin. Peter said to have wept through life at the sound of cock-crow.

2. Christ before Caiphas. Various charges made by false witnesses who contradicted each other. So Christ is asked to convict Himself ! To claim to be God was death by stoning, in Jewish Law. Yet He was challenged to say if He was the ' Son of the living God.' He avowed it, warning Caiphas that one day he would see the Son of Man coming ' in the clouds of heaven ' to judge him and the whole world. Condemned to death by Council. ★ *Lessons :* To be true to voice of conscience. It is God who will judge us in the end, not man.

From Caiphas to Pilate. Early on Friday morning. These constant draggings to and fro from tribunal to tribunal a great suffering and fatigue : Christ foodless since the Last Supper, had lost much blood in the Garden, was mocked, outraged, beaten on the way. Recourse to Pilate unavoidable to procure Christ's death : right of capital punishment taken away by the Roman conquerors. (*Cf.* John xviii, 31.)

3. Pilate. A man wishing to do right, but too weak to overcome obstacles. Typical of a weak will yielding inch by inch to passions, and at length succumbing, as Pilate eventually did, to the Jewish mob egged on by their leaders. He clearly saw through the jealousy and malice of the Priests (*cf.* Matt. xxvii, 18), wished to save our Lord (*cf.* John xix, 12), but lacked courage to stand his ground. Tried every loop-hole of escape from his duty—

sarcasm, mockery of Christ's accusers, shovelling the awkward affair on to Herod's shoulders, who simply mocked Christ (Eternal Wisdom!) for a harmless idiot. Had Him brutally scourged without measure, as the Romans scourged only criminals condemned to death, to appease the fury of the mob, openly testified that he 'found no cause' in Him for death, yet deciding: '*Therefore* I will *chastise* him and let him go!' Other subterfuges—appealing to the popular paschal privilege of having a prisoner released, thus placing our Lord in shameful competition with a homicidal rioter. Exhibiting Him dripping with blood, irregularly crowned with thorns, with a purple rag of royalty flung over His lacerated body, with 'Behold the man!' as if to say: 'See this wreck of a man, and be satisfied.' Fruitless evasions! 'Crucify him! Crucify him!' 'Shall I crucify your *king?*' 'We have no king but Cæsar.' The hypocrites! They hated the all-conquering Cæsar. But the Pharisees knew their man, aimed a parting shot at his weak spot, and brought down the Governor: 'If thou releasest this man *thou art no friend of Cæsar.*' That settled it. Pilate trembled lest yet another riot (there had recently been one, ruthlessly suppressed) should discredit his rule at Rome, and bring dismissal for incompetence. He surrendered to pride of life, love of honour before justice, and delivered Jesus to be crucified, against right and conscience. And after all, he died disgraced, seemingly by his own hand, like Judas, and (it is alleged) like Caiphas. ★*Lesson:* A passion—above all sensual passion—not calmed by repeated concessions, or half-measures, any more than a tiger by throwing it a sugar-plum. S. Ignatius warns us that if we yield ground to the Devil 'there is no beast on earth so ferocious'; he will tear us to bits. Give an inch to one of the concupiscences and it will demand an ell, nor cease its clamouring till it has driven us to 'crucify the Son of God to ourselves' by mortal sin (*cf.* Heb. vi, 6).★

'His blood be upon us and upon our children,' screamed the Jews, when Pilate hypocritically declared himself

' innocent of this man's blood ' with a symbolic washing of hands. Christ's blood has, indeed, lain heavily on the Jews from the siege of Titus till to-day.[1] ★*Lessons:* Prayer for the conversion of the race to whom our Lord belongs as Man, joining in fervent supplication that the Precious Blood ' may now descend upon it, a laver of Redemption and of life.'[2] ' Let us pray . . . that God would withdraw the veil from their hearts: that they also may acknowledge our Lord Jesus Christ.' (Morning Office, Good Friday.)

4. The Scourging. Christ's special atonement for sensual excesses. (His fight against the *Concupiscence of the flesh.*) The Roman scourge, a terrible instrument, thongs of rhinoceros hide, into which pieces of metal, or bone, were inserted. So that every blow must have torn our Lord's sacred flesh into pieces.

★*Lesson:* Mortification of the senses. Penance.

5. Crown of Thorns. Not a neat little coronet such as we depict, but probably a rude helmet of thorns, such as grow, or grew, about Jerusalem—some 1½ to 2 inches long, as sharp as needles, and as hard as nails. Christ, the King of Glory, humiliated, mocked, as a sham king, struck with a mock sceptre! (*Battle with the Pride of Life.*) ★*Lesson:* nothing advances us more in holiness than a voluntary act of self-humiliation. ' I threw some faded flowers on the dung-heap. The next morning I found them blooming ' (French Writer: ' Pensées '). Self-humiliation, the royal and only road to humility. ' Christ humbled *himself* '—He was not merely humbled. We may be humbled, and seek revenge.

Colloquy: *To Jesus:* In His scourging, crowning, rejection. ' Blood of Christ invigorate me! ' ' Passion of Christ strengthen me! ' *To the Mother of Sorrows*, who will have known by report at least, if not by such special

[1] Jewish history relates that at the siege and sacking of Jerusalem by the Romans under Titus, the hills around the city were crowded with hundreds of crucified Jews, until the supply of wood gave out.

[2] *Act of Consecration of the Human Race to the Most Sacred Heart of Jesus*, as revised for the Jubilee Year, 1925, by Pius XI.

lights as less holy people sometimes receive, *e.g.* in prayer, what was happening to her darling Son.

> 'Come, dear Mother, love's sweet spring,
> Let me share thy sorrowing,
> Let my tears unite with thine.'
>
> (J. D. AYLWARD, O.P.)

POINTS ON THE CRUCIFIXION

(See Discourse Headings, *Way of the Cross*, p. 76.)

In Easter week, or thereabouts after Easter Day, a Meditation may be substituted on

LESSONS FROM THE RESURRECTION AND APPARITIONS

History. Our Lord rose early on Sunday morning, passing through the rock of the sepulchre : earth shakes, an angel throws down the sealed stone at the entrance, soldiers terrified, remaining like dead men. Various Apparitions of Christ to His followers.

C.O.P. The sepulchre near foot of Golgotha, or other places where Christ appeared—the upper Chamber, near the sepulchre, on the road to Emmaus, etc.

Grace to be asked. To rejoice exceedingly with Christ in His glorified state, sharing in His triumph as the pledge of our own glorious resurrection, if faithful to our Divine King.

1. Soul of Christ, always and for ever united to His Divinity, 'descending into hell,' to visit the just in Limbo. Their great joy at prospect of speedy release. Their adoration and self-abasement. We may piously contemplate our Lord showing them His Body in the Tomb. Their reflections—Adam and Eve, Job, the Prophets, especially Isaias, John the Baptist, Joseph.

Body and Soul unite. Their mutual delight, all marks of the Passion gone, save scars of Five Wounds that Thomas saw, and was invited to handle. ★ *Lessons :* Sufferings patiently borne, mortification of the body to be one day repaid with bliss flooding our whole being for ever.

2. Apparition to the Holy Mother. S. Ignatius clings firmly to this tradition, and charges doubters with lack of spiritual understanding, quoting Matthew xv, 16. This does not contradict meaning of Gospel statement: 'He appeared *first* to Mary Magdalen,' *i.e.* first of those appointed to be *world-witnesses* to the Resurrection. Our Lady not one of them: was not present at the sepulchre, and a sceptical world might not have credited a Mother's account of the triumphs of her own son. It would have been a case of maternal 'auto-suggestion!' Magdalen is supposed to have spread the name of Jesus in Southern France[1] where she retired to a hermitage for Prayer and Penance, her resuscitated brother Lazarus becoming the first Bishop of Marseilles. Christ's visit to His sorrowing Mother may be termed 'unofficial.' At the end of the War, 1914–18, the Press reported the return of a certain British General, stating that on arrival in England he went to the War Office: whereas it was known that he went first, unofficially, to greet his mother. ✶ *Lessons:* Our Lord still Human the same always, 'yesterday, to-day, and for ever' (Heb. xiii, 18). His love for His Mother invites ours.

3. Appearance to Mary Magdalen, formerly 'the sinner in the city.' Her courage, born of intense love, and perseverance in search for our Lord. Love makes light of obstacles ★*Lesson:* Strong personal love of Jesus is what we need for spiritual progress: it is not a monopoly of the always-innocent. Past sin repented of no disqualification for it (*cf.* Luke vii, 42, 43, 47). See *Ye are Christ's*, p. 3, *Personal love of Christ* (Rev. Jos. Rickaby, S.J.).

Our Lord's treatment of Magdalen almost playful, gives her a big surprise. When Mary clung to His feet: 'Do not touch me; I have not yet ascended to My Father,' Douay Version, from which some ascetical writers deduce a lesson in the virtue of sex-modesty. Certain reputable

[1] To the present day a religious ceremony is held yearly in Provence in honour of relics of the three Maries, near the traditional spot of their landing. See *The Times*, illustrated page, May 28, 1929.

commentators, however, prefer something of this sort: 'Do not *hold on to me*, as if I was going to vanish for ever. I have not yet left this earth: you will see me again. Meanwhile go "to the brethren" and share your joy with them.' This agrees better with the Greek text, and is, at least, intelligible. Why should Magdalen be now forbidden to touch Christ, although allowed, when just repentant, to wipe and kiss His feet, in Simon's supper-room? (Luke vii, 38). Or when our Lord *praised* her familiar action of pouring precious ointment over His head, on the Eve of Palm Sunday (Matt. xxvi, 10)? Then, the reason Christ seems to give for checking Magdalen: 'I have not ascended to my Father'—would appear meaningless. Might Magdalen touch Him *after* He had gone to the Father? 'Who shall roll us back the stone?'—the anxiety of Magdalen and her companion Maries when making for the Sepulchre in the small hours of Sunday. On coming up to the spot, they find the stone already rolled back by the angel. ★*Lessons:* Personal love for Jesus, earnest search for Him. Difficulties of self-conquest for His closer imitation seem mountains, in imaginative forecast; boldly faced, we often find most of the difficulty removed by God's providence.

4. Special Apparition to Peter alone. Fact seems certain (*cf.* 1 Cor. xv, 5; Luke xxiv, 34). Peter, too, had sinned badly in a weak moment: yet our Lord, the familiar Friend of sinners (a reproach in the eyes of the Pharisees, Luke xv), singled him out for a private interview. The details are not given to us: pious contemplation can well picture the scene—poor Peter's deep confusion, self-abasement, tears: the reassuring, tender words of his Master coming from the depths of His Sacred Heart. (See *Forgiveness* of the Sacred Heart, application to Peter.)

5. Appears to the Two Disciples. (*Cf.* Luke xxiv, 13.) They were leaving Jerusalem for Emmaus on the Sunday, in profound dejection, although the 'third day' foretold by Christ for His Resurrection was far from ended. Our Lord 'joins Himself' to the disconsolate pair in some

disguise, elicits the story of their trouble, consoles, unfolds the prophecies in the Scriptures concerning His Passion and Resurrection, makes as if He would leave them on arrival at Emmaus, is pressed hospitably to stay with them, shares their simple meal, and is joyfully recognized in the act of breaking bread and distributing it, then disappears. ★*Lessons:* the charity of listening with *attention* and *sympathy* to another's trouble, though we knew all about it before. Never to doubt that our Lord will be as good as His word and promises (and even better): 'Resurrexit *sicut dixit.* Alleluia! He *said* He would rise, and He *did,*' and besides comforted every one. ★In the Blessed Sacrament He 'joins Himself' to us on our way through life, our abiding Companion in the Tabernacle, unites Himself in Holy Communion, enlightening us, dissipating the false glamour of earth's seductions, kindling the love of God in our hearts while conversing with us. In the breaking of this Heavenly Bread we get to know Him better, and hence to love Him more generously. He finally joins Himself to us when life's journey is at its end, in Holy Viaticum, as a pledge of the closer, perfect union of Heaven.

6. Apparitions in Upper Chamber to Disciples. (*a*) Thomas being absent—(*b*) Thomas being present.

(*a*) Gathered there in fear of the Jews, expecting any moment to be hauled out, scourged and crucified like their divine Master. No such fear later, after the Holy Ghost had descended into that same chamber. Christ enters through the closed doors, His glorified Body no longer suffering itself to be limited by material conditions. It was thus He issued from the Virginal Womb, and through the sealed-up sepulchre, like a ray of sunlight passing through crystal and leaving no trace of its passage. Our Lord had the 'corpus spiritale,' or spiritualized, but real, body in which all the just will be clothed when they rise again. (*Cf.* 1 Cor. xv, 44.) His first words: 'Peace be to you,' words of consolation. (See Note, p. 107, 2.) They doubted. He asked for food to prove His Body and Humanity real, that it was indeed He Himself once

more among them. The disciples, at last believing, were rejoiced 'on seeing the Lord.' (*b*) Thomas had absented himself, probably abandoning all faith and hope, and seeing no longer any object in fellowship with disciples whose Master appeared to have deserted them. Our Lord returns in loving condescension towards His unbelieving follower, graciously invites him to handle the healed wounds—a test that Thomas had fixed as a condition of belief. Christ's divine knowledge of his protest was probably enough for him without acting upon the invitation. 'My Lord and my God!' he cried, in submissive faith. 'Because thou hast seen, Thomas, thou hast believed. Blessed are they who have not seen and have believed.' Not that Thomas really saw with bodily eyes that in which he now believed—the invisible Divinity of his Master, but only the tangible proof of It in the accomplishment of our Lord's promise to rise again by His own power. (John x, 18; Matt. xxvi, 61.) The greater blessedness was for those who believed His promise without the visible proof. That blessedness is ours. ★*Lessons:* Thanksgiving to God for the gift of Catholic Faith. Endeavour to help others to this blessing. Docile submission to the guidance of Holy Church; thinking and acting according to its mind without singularity or 'fads.'

7. Apparition by the Sea of Galilee. (John xxi, 1–20.) Many of the Apostles were humble peasants, fishermen by trade. ★*Lesson:* Avoid un-Catholic snobbishness, depreciating lowly-born Clergy for humble origin. Sink the faulty man in the anointed Priest of God.✶

After Christ's Resurrection they had perforce to carry on their trade for a livelihood. Peter proposes to go a-fishing: his fellow disciples agree at once. ★*Lessons:* Yielding to others in choice of amusements. Loyalty to Peter's Successors in the Roman See, in thought, speech, and conduct.✶

After unsuccessful night, Christ appears at dawn unrecognized on shore, enquires as to their catch. There has been none. He bids them fish again in a certain spot.

Catch so heavy they could not draw up net. The beloved Disciple, John, by special intuition, or remembering the previous miracle in same waters (Luke v, 1–12), recognized Christ: 'It is the Lord!' Instantly Peter hurriedly puts on his coat out of reverence for our Lord and plunges into the sea the sooner to reach his dear Master. ★*Lessons:* In work for souls, nothing can be done without our Lord's help, obtained by prayer. In parochial work, be guided by pastor, not by private fancies.

On reaching the shore they found that our Lord had thoughtfully lit a fire and placed a fish over it. ★*Lesson:* The consideration of the Human Heart for needs *of others*, calling for imitation. Christ asks for the caught fish. Peter manages to drag the net to shore with 153 large fish in it, the net unbroken. Our Lord invites them to the meal, He serving out the fish and bread to them. No one dared ask 'Who is it?' knowing it was the Lord. ✶ *Lesson:* How tenderly Human is the glorified Heart of Jesus!

After the meal. Peter appointed Head Ruler of the Flock. Christ delicately enabled Peter to repair his triple denial, by a threefold act of Love for his Master. ✶ *Lesson:* The soul-purifying power of an Act of Perfect Love of God. 'Charity covereth a multitude of sins.' It is Peter himself that tells us (1 Peter iv, 8). 'Lovest thou me *more than these?*' No idle boasting now, like 'Though all should be scandalized in Thee, yet I will never be scandalized.' Peter declines to say his love is greater; merely declares the fulness of his love. He is distressed at the second repetition of the question, but still will not prefer himself to others. He had learnt the lesson of humility, so essential to one in high spiritual command. *Peter made Supreme Pastor of Church on earth*, by the Heavenly Good Shepherd: pastor for ruling the 'sheep'—the spiritual parents (Bishops, Priests)—as well as the 'lambs'—the generality of the faithful. ★*Lesson:* Obedience to the voice of 'Peter' conveyed through all the centuries by the Roman Pontiffs.

No Cross, no crown. Christ admitted Peter 'into partnership,' associating the 'rock' (Cephas, or *Petrus*) with Himself, 'the Rock' *par excellence* (1 Cor. x, 4, Matt. xvi, 18), but foretold his chains and death by martyrdom (John xxi, 18). ★*Lesson:* Those who would be closely united to Christ and high in His favour must endure the voluntary, bloodless martyrdom of crucifying 'the old Adam' within them 'with its vices and concupiscences' (Galat. v, 24). 'If any man will come after me, let him deny himself, and take up his cross and follow me' (Matt. xvi, 24.) ★

Colloquy. Acts of faith in our Lord's Divinity, in reparation for widespread denial of it: 'Thou art Christ, the Son of the living God.' Similar Acts of Faith in the Real Eucharistic Presence.

Regina coeli. Mary never doubted that her Son would rise. In her alone, as one of the Fathers says, the Faith of the Church was preserved during the time that our Lord's Body lay buried.

NOTE.—As in the case of the Passion, so in connection with the mysteries of our Lord's Risen Life, S. Ignatius suggests additional points for meditation, of a general character, that can be applied to any mystery:

1. 'Consider how the Divinity, that seemed to hide itself during the Passion, now appears again and reveals itself by its true and most holy effects.

2. 'Consider the office of Consoler that Christ now assumes, after the manner in which friends are wont to comfort one another.'

A fresh and blessed proof of our Lord's real Humanity. His Human Heart, though glorified, remains unaltered in Its kindness. Instead of being selfishly absorbed in His own triumph and ineffable joy, Christ wholly devotes Himself to consoling those somewhat unsatisfactory disciples whom, in the Supper Chamber, he had named no longer 'servants, but friends' (John xv, 15). He seeks them out—here, there, and everywhere—just at the precise moment of their greatest need. This feature of our Lord's glorified Life seems to dispose of a suspicion

sometimes vexing us that relatives (or friends) now enjoying the glory of the Beatific Vision may have become so utterly spiritual as no longer to care for the flesh and blood they have left behind them on earth.

' Heart of my Saviour, Heart of my Friend,
Heart that hast loved thine own to the end.'

(Sr. M. Xavier, N.D.)

SECTION V

INSTRUCTIONS: SUGGESTED SUBJECTS AND HEADINGS

Needless to say, this list of Subjects does not pretend to be exhaustive.

N.B.—The *First* Instruction (A.M.) in a Retreat may usefully start with a few words on ' General Confessions.' Not because the Retreatants will necessarily wish to make ' generals,' nor—still less—be expected to make them as a matter of course, but for the sake of certain useful points of Catechetical Instruction involved: *e.g.* Meaning of ' General ' Confession: when *obligatory*, or—without being obligatory—*useful* or *advisable;* when most *inadvisable* (in case of scrupulous souls). How to right a *bad* confession. Under the *obligatory* class, perhaps the Priest had better not *raise* the case of *invalid* Confession (*i.e.* where right dispositions have been wanting, although the enumeration of sins has been substantially complete), of which, usually, the penitent in fault will be unconscious. Otherwise scruples may be aroused about past contrition precisely in those who have least cause for anxiety. Should such anxiety be displayed, the point might be lightly disposed of as follows: God, as we recall in our Act of Hope, has promised to give us all things needed for our salvation, if we do what He requires. Contrition for sin *is* a requirement. Hence if, when going to Confession we have really *tried* to be sorry, we may rest peacefully assured that His grace has enabled us to succeed. After all, no one need expect a private revelation on the point!

PRAYER

Definition, from Catechism. Essence of Prayer has been well described as 'wanting God.' Communication of child with Heavenly Father. Not thinkable that child should live constantly with parents, and never speak to, or notice them! *Cf. Pater Noster.*

Necessity for: (*cf.* Luke xxii, 46). *Fruits of:* kept in touch with other-world truths; refreshes, strengthens, Faith.

Christ exhorts: to 'Pray always' without failing. Explain 'always.' *Cf.* 'Morning Offering' (Apost. of Prayer). See 1 Cor. x. 31.

Kinds of: (*a*) according to *form* (mental, vocal). Say Meditation and Contemplation simpler than they sound. *Illustrate* briefly, (*b*) according to *purpose* (praise, adoration, thanksgiving, appeasement, petition). *Petitions.* Answer objections: 'Why ask? God knows' (*cf.* Luke xi. 5–14), and 'I don't get what I ask for' (*cf.* James iv. 3). Possible causes, *e.g.* lack of faith (see Matt. xxi. 22; '. . . *believing, you shall receive*"). Various conjectures why God *delays*; to keep us praying for our own good, who perhaps otherwise pray little, to keep us nearer to Him through our need: or *refuses* what *He* knows will not be good for us (*cf.* Luke xi. 12), *e.g.* more money, recovery from illness, success in some venture; or not good for those we pray for. He *knows* best, and besides *loves most.* No prayer ever wasted; at least sanctifies petitioner, or others prayed for.

Distractions. If fully voluntary, sinful (venial, normally). Involuntary, or temptations, lack of feeling, disgust, disinclination, etc., do not spoil prayer, or make it 'a mockery.' May last all through prayer, yet latter highly meritorious; kept to for God's sake only, not self-gratification, as might be in a 'successful,' consoling, peaceable prayer.

Words of Catechism, about 'those who at their prayers think not of God, or of what they say,' need explanation. Need not be taken to mean thinking definitely of God

throughout, or considering meaning of words in vocal prayer. Illustration: A Person reciting Breviary with a devout intention of worship, but not understanding the Latin. The Catechism evidently refers to *wilful* distraction and inattention.

Fixed times for: without which most will pray very little, in 'rush' of life. Morning, and night: before any important step or undertaking.

SACRIFICE OF THE MASS

Notion of 'sacrifice' (real): see Abraham's (Gen. xxii). Chief act of worship. Without it, divine worship like a headless trunk. (*Cf.* Protestant Reformation and rejection of Eucharistic Sacrifice.) Sacrifice payable to God *alone*, unlike prayer. Hence chosen as *obligatory* for 'the Lord's Day.' (*Cf.* complaints of Catholic governesses and servants in non-Catholic households: 'Why can't you go in the evening instead?' Nothing can replace Mass, or is strictly binding on Sundays or Holydays.)

Two sacrificial types in O.T.: Aaron, Melchisedech. Both fulfilled in Christ, the Great High Priest, on Calvary, at Last Supper.

The Cross and Mass. Christ acquires no new merits in Mass: *applies* to us those heaped up 'Once' on Calvary. Mass *foreshadowed* in O.T. (Malach. i, 11). Terms cannot refer to Sacrifice on Cross because latter did not last from sunrise to sunset, was not 'among gentiles,' nor 'in every place.'

Greatness of Mass.[1] The 'Great Action' (of Christ), not a 'service,' supposing congregation: has intrinsic value. Illustration: Missionary Priest alone in Australian backwoods, with portable Altar. The Mass offered as precious to God as if in a grand Cathedral, with thousands of worshippers.

Fruits of Mass. Describe. *Spirit* in attending. As members incorporated by grace with Christ's mystical

[1] For Patristic texts, see Gibergues' *Mass and Christian Life*, ch. I.

body (Eph. v. 30), as branches of Christ, the Vine; part-victims, offering ourselves with Divine Victim to Eternal Father unto the doing of His Will and keeping of His Commandments. It is ' our ' sacrifice as well as of Christ and His priest. *Cf.* words at ' Orate Fratres ' and elsewhere in Canon, and at the ' Little Elevation ' before the *Pater*.

Our Valuation of Mass, in *practice*. Are we only present when bound on pain of mortal sin, perhaps clipping Mass at one or both ends ? The sufferings of English Martyrs, and confessors of the Faith, for the sake of Holy Mass, should shame our sloth and sensual love of ease. Stories of martyred laity : Margaret Clitheroe, Anne Lyne, etc.

TEMPTATION

Definition : being drawn towards evil, or what is less good. Illustrate both. S. Leo, Pope's Three Stages (Lessons at Matins, First Sunday in Lent) : Suggestion, Delectation, Consent. Latter meaning *Sin* (or imperfection) is omitted here.

Suggestion : coming from without, or from within us, or, as more usual, both together.

Illustration : Citadel attacked from without by army, from within the camp by secret traitors (our disordered inclinations). Christ being all-perfect, could only be tempted, therefore, by suggestion from without. (Examples of suggestion from without us.)

Delectation : not ' taking ' pleasure (which would be wrong), but passively *receiving* it in spite of ourselves—the pleasurable appeal to our lower nature independent of *will*. Only action of *will* counts for merit, or demerit. Mere *feelings* don't count. But for this pleasurable appeal it would be no temptation to us. So long as *will* stands firm no sin, or imperfection. *Examples of mere feeling* : *Instinctive dislike* of certain persons, perhaps for no accountable, or for absolutely trivial, reasons. But it sticks there. No fault till *will* freely acts on feeling, *e.g.* in unkind speech or action. Other examples : Involuntary ones at prayer. (See under Distractions, p. 109.)

Irritable Temper: (as against easy-going, good-humoured temperament), but controlled. *Insensibility* in Frequent Communions. *Recent Convert*, feeling contrast between former Anglican Cathedral and a poor little tin Chapel she now attends. *Feels* it. But *will* says: 'What matter! I've found Jesus, though He be in a stable.'

The importance of distinction between feeling and will, obvious as regards sensual temptation. It is not what we simply experience, but what we intend, mean, want, that counts for sin.

Temptation: *Not a misfortune: 'Blessed* is the man that suffereth temptation. . . . Crown of Glory' (James i, 12). Strengthens virtues through resistance to opposites (*cf.* 2 Cor. xii, 9), the material of our heavenly crowns. *Cf.* holy people, perhaps once known, and dear to us, rejoicing for ever, through repelling earthly temptations similar to our own. Merit and Grace for the smallest conquest. Temptation *a good sign*—Devil's assault like a compliment to us as being on Christ's side, in spite of our many shortcomings. Were we going his way, he would be satisfied and not molest us.

Temptation *made evil by us:* through courting it: want of trust in our Lord who stands by us in the fight—(*Illustration:* Peter's doubting when called by Christ on to troubled waters); through carelessness in the beginning, half-measures for letting ourselves off. *Illustrations:* soft handling of a stinging-nettle: weak pedalling when biking up-hill: allowing dangerous intruder one foot over the threshold before finally expelling him.

Different methods of dealing with enemy: 'Frontal attack running straight against temptation; not advisable if against Faith or Purity; a bare 'No! No! . . . I won't!' (perhaps with head-shaking!) fixes the tempting impression more strongly. 'Outflanking' a better tactic, getting round, evading, by occupying mind otherwise. If chastity outwardly threatened, flight, and immediate, lasting break-off of *all* communication the only safe

course. 'The spirit is willing, but the flesh is weak' (Matt. xxvi, 41).

Preservatives. Frequent and daily Communion, Prayer, Devotion to the Sacred Heart, to Our Lady, Angel Guardian. But all useless if proximate occasion be deliberately courted. *Cf.* Moth and candle.

No Temptation should surprise us (*a*) seeing what we are made of naturally (*cf.* Mark vii, 21); (*b*) the weakness of our flesh, far greater than we realize; (*c*) if we are just taking up service of God in earnest, or making a new advance in the spiritual life. (*Cf.* Job vii, 1; Ecclus. ii, 1; 2 Tim. iii, 12.)

The fact of not praying at the moment of temptation is no proof of consent to it. Some find it helps more to divert mind. Consent is a question of *fact*, and not to be presumed, at all events unless of very frequent occurrence in the same line.

SIN

(Catechetically).

Definition of Catechism, taken part by part: 'an offence against *God*' (the essential nature of Sin), 'or any thought' (or desire—for the *whole* man must serve God: Matt. xxii, 37), 'against the *law* of God.' For Sin, there must be some *law* (commanding, or forbidding), (Rom. iii, 20); 'of God,' or having divine authority at back; *e.g.* laws of Church (Mass, Abstinence, etc.). Sometimes said: 'Oh! it's only a law of *the Church*.' Only! Unrepentance for missing Mass without excuse on a Holy-day will damn a soul as surely as unrepented murder. *Mortal Sin*, Three conditions for: (1) grave matter, (2) knowledge and advertence, (3) full consent. Complete sins of unchastity *always grave matter*, though absence of the second, or third condition may excuse from mortal guilt.

Illustrate each. *Venial Sin:* distinguish *fully deliberate*, and semi-. No such thing as *in*deliberate venial *sin*. For *sin*, there must be *some* deliberation.[1] (1) *Evils* of *fully*

[1] Sometimes people misuse the term 'indeliberate' venial sin for not *fully* deliberate sin.

deliberate ' venials.' If *habitual,* dispose for mortal sin. No number of ' venials ' diminish amount of grace acquired before commission : may check flow of graces afterwards. Venial sin so evil that not to save world is it lawful to tell a lie. The end does *not* justify the means. (The writer is S.J., so : ' Secular Press please copy ! ')

REPENTANCE

No sin forgiven without Repentance. *Cf.* Protestant weird misconception of a Catholic ' Indulgence,' ' a permit to commit sin.' There is no *repentance* in one who should seek such a ' permit.' (*Cf.* Catechism Definition of Indulgence.) Repentance includes *sorrow for past,* not mere amendment for future, or ' turning over a new leaf.'

Mortal Sin=turning one's back on God, our Last End.

Venial Sin=a sort of *half*-face towards God. For Repentance, these attitudes must be reversed.

CONFESSION

Sacrament of Penance.

A Law of *Christ,* not of Church only : hence binds Pope himself. Its strict *obligation* limited to confessing *mortal* sins. *Cf.* Council of Trent.[1] Confession, though humbling, a great mercy of the Sacred Heart. Perhaps a long life of sin is wiped out by a few minutes' humiliation ! A second plank thrown to us, saving from shipwreck. God might have made preservation of baptismal innocence our only chance of salvation. Designed primarily for restoring baptismal innocence lost by *mortal* sin. Advantages of voluntary confession of ' venials.' Illustrate from careful keeping of accounts. Honest *Doubts* about mortal sin not obligatory matter for Confession : advantage of mentioning ' as far as God sees me guilty,' *e.g.* as to whether some act was mortally sinful, or whether duly confessed, yet having some reasonable ground for thinking it *was* confessed.

[1] Sess. xiv, Cap. I, Denzing., No. 774.

Kind and Number (of *mortal* sins) must be told—number at least approximately. Advantage of general accusation, at end of Confession, of 'sins of past life,' perhaps adding some particular *class* of sins. Secures Contrition, when only small faults confessed, and hence Absolution. Is a precious, voluntary act of self-humbling. Mortal sin honestly forgot—when confessing—need not be confessed before the Holy Communion. Reason for this.

CONTRITION

Different degrees of: Illustrate: Value of *Perfect* Contrition: *e.g.* in sudden death.

Qualities. Supernatural in motive. Illustrate opposite.

Universal, i.e. for *all* mortal sins. Venial sins are separable—those for which we are sorry, forgiven and absolved; those for which no sorrow, unabsolved. With mortal sins it is all or none, one single known mortal sin not repented of preventing forgiveness of any.

Sincere—a detestation of *will*, tears or emotion not essential. Sincere sorrow clearly implies *purpose of amendment* for future. A true purpose lies between two extremes, *viz.* a wish to be good, a weak velleity, and, on the other hand, a certainty, without any fear, that I shall never repeat that sin. This last is an excess of self-confidence. Where, *e.g.*, there has been a long habit of sin, it is hardly possible all fear of relapse should be absent. True purpose means that here and now, I resolve, relying on God's grace, not in my own strength, not to repeat it. Actual relapse is no proof positive that my purpose was insufficient at the time for absolution.

SATISFACTION

or 'doing the penance.'

Special value of satisfaction contained in the *Sacramental* Penance, though seemingly trivial, on account of its intimate connection with the Sacrament.

Duty to accept mentally, not necessary *to give exterior sign* of acceptance. If nature, or execution, of penance

forgotten, any prayers said ' instead ' have no *sacramental* value. Omission of penance *accepted* does not prejudice the absolution received. May be supplied any time though less fittingly *after* the *next* Confession. No fixed time, or language required, unless expressly enjoined by the confessor. So not necessary to ask : ' In English or in Latin ? ' Penance best performed immediately, if possible, lest it be forgotten.

EXAMINATION OF CONSCIENCE FOR CONFESSION

Obligation of depends on likelihood of discovering *mortal* sins, the only *obligatory* matter for Confession. *Ordinary*, not extraordinary, still less anxious, fidgety, care required. *Obligation* practically *nil* for those who are not conscious of falling into *mortal* sins. With such, had there been a grievous fall by a rare exception, it would be intimately present to their memories without examination : as instantly perceived as a bull in a china shop. Such folk should rather lay stress on Contrition, without which the most mathematically accurate enumeration of faults will not avail for absolution.

' PARTICULAR ' EXAMINATION OF CONSCIENCE

A sure means for overcoming any particular failing.

This instrument of spiritual progress was no doubt well known before the days of S. Ignatius, among Religious at least : but the Saint proposes it for more general use. He has besides put more exact method into it : and it will be noticed how Pius XI, in the Apostolic Constitution, placed at the head of the present book, specially praises the author of the Exercises as being the first to *systematize* the ascetical life. The system of his Particular ' Examen,' as it is often called, is an almost infallible recipe for uprooting any given failing if persevered in with *accuracy* and *regularity*.

' Daily and Particular Examen of Conscience : it includes three times, and two examinations." (S. Ignatius.)

The *first* ' time ' is immediately on rising in the morning, when the person is to make a definite resolution to guard against the fault he wishes to correct. The *second* ' time ' is after (or before) the midday meal, when he is to ask for the grace ' he wants '[1], *viz.* to remember the number of occasions on which he has broken his resolve : then he reviews the period since early morning bit by bit, asking an account of himself for the failures, making acts of sorrow, and renewing the morning's resolution for the rest of the day. The third ' time ' is at night, when he examines how often he has failed since the midday examination, and proceeds as in the second ' time.' S. Ignatius recommends, as an additional help for speedy victory, that whenever the person catches himself in a fault, that he promptly humble himself interiorly, and even exteriorly by some imperceptible movement, such as putting the hand to the breast for a *mea culpa*, or bowing the head slightly—acts which are not, and ought not to be, noticeable by others. Some carry about them unseen a small string of movable beads on which to register each failure as it occurs. This facilitates the execution of the further Ignatian recommendation, *viz.* marking down the failures after each examination in a very small book, such as is printed for the purpose. A page of it is allotted to each day of the week, and two separate parallel lines for each of the two daily Examinations. By comparing line with line, day with day, week with week, and so on, progress or the reverse can be easily ascertained. This marking of faults has the beneficial effect of impressing the need of correction more forcibly upon the mind. In this way, the same pains are taken to verify spiritual advancement that a careful tradesman employs for keeping a sharp eye upon his profits and losses. But the device becomes practically worthless unless it be carried out regularly. There are minds that are incapable of keeping

[1] Spanish : *lo que quiero*—' what I earnestly wish for,' a constant expression throughout the *Exercises*. The exercitant is supposed to be *resolute* in the pursuit of spiritual graces. The naughty Spanish child, in revolt against some parental order, screams : ' *No quiero !* '—' I *won't !* '

a precise account of anything, not even of daily cash expenditure. Still, whether the marking be carried out or not, exact observance of the three ' times ' and two examinations will help considerably for eradicating faults.

FAITH

Why called ' theological ' virtue : explain meaning of Catechism expression ' *relate* immediately to God.' Faith means believing without doubt everything God tells me *because He says so* and for *no other reason.* Not because I think truths reasonable, provable, or understand all about them, or like them, or they appeal to my aesthetic sense as ' so beautiful.' But solely because Infinite Truth and Truthfulness tells them to me. Faith not *emotional* (*cf.* Salvationist ' I'm saved ! ') Helped by grace I come to know God tells me so-and-so, consequently (with the same help) I use my will and say : CREDO, DOMINE, and that is all about it. A dry matter-of-fact affair : subjection of finite and created intellect and will to the Infinite and Uncreated. There may be emotion in believing, but Faith must not rest or depend upon it.

Kinds of truths. Metaphysical, physical, and moral—the latter not directly seen by mind or senses, but resting on the witness of another who is supposed to know and to report truthfully. Our belief in human testimony, *e.g.* in administration of justice. Truths of Faith belong to the moral class because known from testimony. The Witness is God, Who must *know* and, being All-Holy, *cannot deceive us.* Hence truths of Faith the most certain of all truths. Must be accepted without any hesitation, once known. *Illustration.* Mother (catechising). ' You see, Mollie, we must believe *everything* God tells us.' Child (thoughtfully) : ' If God told you there was a chair in that empty corner, would you sit down there ? ' Mother : ' I would—because, if God said so, I should be sure there was a chair, though I could not see any.'

Rationalist common objections : ' Unreasonable to accept

as true mysteries I cannot test and prove to myself.' Yet they accept mysteries of Nature though not fully tested; *e.g.* electricity. No one knows what it is in its *inmost nature*, but we don't deny it. One bird's egg producing a common hedge-sparrow; another of about the same size, same chemical composition, a gorgeous kingfisher. Unexplained, but believed. If we take largely on faith earthly things within our human ken, why not these things of God which must obviously be beyond human sounding? 'Faith in revealed truths slavery of human intellect, a violation of *free thought*.' There is really no such thing, except in a lunatic. Once a child's education begins, the freedom of its thoughts about history, geography, arithmetic, etc., is taken away by inches. To be at sea as to great issues of life and eternity is real slavery. For it is 'the truth that makes us free' (*cf.* John viii, 32); not doubt and scepticism about the very gravest questions. 'Hinders Scientific Research!'[1]

Sins against Faith. Doubting wilfully of Church's teaching, seriously speaking, arguing against it, thus adding Scandal to Unfaith.

Joining in non-Catholic worship, *e.g.* 'combined' services. Not owning oneself to be a Catholic, when circumstances demand it, *e.g.* from worldly interest. Ashamed of Catholic practices before non-Catholics.

Dangers to Faith. Faith, a pure gift and *can be lost* by our fault. Recovered with great difficulty. Reading clever rationalist books, magazines, etc. Yielding to taunt of cowardice for not reading. Lacking the humility to ask a priest for answer to difficulties proposed. Neglect of Prayer, Sacraments, fitful reception of same, while indulging in indiscriminate reading.

Rule of Faith: Teaching of Christ's Infallible Church. (*Cf.* Petrine texts: John xiv, 16, 17; xv, 26; xiv, 12, 13; Matt. xxviii, 18–20; Mark xvi, 15, 16.)

[1] Long list of Catholic Pioneers in Science—laymen, priests, and monks—in *Stella Maris* (Organ of the K.B.S., Osterley, Middlesex), for March and April, 1928. Also C.T.S. Pamphlet *Faith and Science*, and several similar Tracts.

Loyalty to Church, Pope, and Pastors—especially before non-Catholics. *Examples of loyalty*. Stories.

COURTING

And being Courted.

With serious view to marriage? Or indiscriminate 'Flirting'? The wrong of playing with people's affections, to satisfy vanity, or sensuality. In courtship proper, even, Commandments of God not suspended! What is morally permissible: matter to be judged relatively to temperament (passionate or phlegmatic) of each. Each party must consider the other, not selfish gratification. False axiom: 'There's no harm if other party is willing.' Commandments of God cannot be thus given away. Courtship a time for great fidelity to Prayer and Sacraments, Holy Communion especially.

Standards for matrimonial choice: Character, morals, and religious practice the first consideration: not wealth, or higher social position, if happiness be desired. 'Rushing' marriage thoughtlessly for speedier riddance of parental control, and 'independence': bad augury for happiness. Secrecy with parents generally imprudent and sometimes disastrous in result. Parents may have less education than their sons and daughters, but have larger experience of life and human nature. No blessing on contempt for parents.

In 'Mixed' courtings, Catholic 'half' must stand by *Catholic* ethical standards. Not swallow too readily tokens of non-Catholic's respect for Catholic Faith. 'Why, Father, he actually goes to Mass sometimes!' Perhaps; as he might attend Moslem service if he were a Mohammedan. Man keen on winning a girl would walk on his head to please her—*before* marriage. Point to be well tested. Hustling a non-Catholic *fiancé*, hurriedly instructed, into the Fold for sake of marriage frequently fatal; the wedding may be the last time he enters a Catholic church. Real *conviction*, and sincere *adoption* of Catholic duties essential.

A bad case is on record. A bridegroom, ostensibly a recent convert, declaring to his bride immediately on issuing from the wedding service in the Catholic church of X, that it must be clearly understood that neither he *nor she* was ever to set foot again in a Catholic church! She—an exemplary Catholic—had in the past declined his addresses, saying she would 'never marry any one but a Catholic,' but cautioning him not to become one merely on her account. Unknown to her, he got received into the Church, the receiver, of course, being completely deceived. Then he had presented himself anew to the girl, with proof of his reception, and was accepted. She had the courage to leave the man on the spot. No suggestion, of course, that this unprincipled scoundrel is typical of non-Catholic suitors, experience proving the contrary.

N.B. In a Retreat to girls mostly under fifteen or sixteen, the above subject might be considered by some unsuitable, though in these days younger girls are often more 'advanced' in their knowledge than many (particularly Nuns) imagine; partly due to undesirably promiscuous reading at home and to lack of discretion in the talk of their elders with whom now they mix so freely. In *any* case the following subject, on Matrimony, will not come amiss, with—possibly—one or two very slight modifications.

MATRIMONY

If between two baptized persons and validly contracted, *always* a Sacrament, unless parties positively *exclude* notion. Contract and Sacrament stand or fall together—'The Sacrament is the contract itself.' (Leo XIII.) Built on the model of Christ's mystical union with One Holy Catholic Church. (*Cf.* Ephes. v.) Christ's purpose in instituting, to elevate and sanctify human society in its unit, the family. Civil Power no control over essence of Marriage—the nuptial tie. Church sole Guardian of Sacraments. (*Cf.* 1 Cor. iv, 1). Dissolved only by death

of one of parties. (Rom. vii, 2; 1 Cor. vii, 39). Distinguish: Full Divorce, Nullity, and Separation (bond remaining).

'Clandestine Marriage' meaning of: Without attendance of proper Priest, the union of parties, both being Catholic, or one of them (even if lapsed), is no real marriage before God and conscience, but beginning of immoral life. 'Mixed Marriage,' define. Bishop's dispensation necessary. *Dangers of*, especially where *husband* is non-Catholic, to Faith and Catholic *matrimonial morality*. *Important point:* Catholic party to *make sure early on in courtship* that non-Catholic 'half' sincerely means to observe the Catholic religious conditions as to spouse and *all* offspring. If refused when marriage imminent, difficult to break off at last moment. In such circumstances Bishop will not dispense, hence no Priest may attend wedding, and there will be a strong temptation to ignore Church, and attempt 'clandestine marriage'— at Registry, or, *worse*, in non-Catholic place of worship. Sanction of English Law worthless in conscience. No properly instructed Catholic neighbour will view the woman as an honest wife.

Difficulty: 'How can Church make void free consent in 'Clandestine' marriage? since the parties, and not the Priest, are the ministers in this Sacrament?' Church cannot alter consent, but has power to declare under what conditions it shall avail for *Sacramental effect* and hence for a valid contract. If no Sacrament, no contract, in case of baptized Christians.

Cf. English Law treating as invalid the Will of a minor of twenty years and eleven months deliberately made. Or of bridegroom leaving all property to bride before actual wedding.

HOLY COMMUNION

A Sacrament of the 'living,' for preserving, strengthening supernatural life of divine grace, not for imparting it if lost by mortal sin. See John vi, 48–60, constant reference to 'life,' present and to come, which the 'Bread come

down from heaven' will refresh and sustain. *Illustrate* use of Communion from analogy with ordinary bread: not given to corpses—Eucharist not for souls dead in mortal sin: Bread not made merely to be looked at or admired, but to be eaten—Blessed Sacrament not only for adoration, but to be taken. Bread, not a 'dainty' for special occasions—Eucharist the Christian soul's *normal daily diet*, not reserved for feast days. *Daily Communion* urged upon us as 'the desire of Jesus Christ and of Mother Church.' (Decree Pius X.) Christ's desire shown by: (*a*) Choice of *bread* for conversion, suggesting *daily* eating. (*b*) His reference to Manna, *miraculous and daily* food. (*c*) 'Give us this day our *daily* bread'—for soul, not only for body. Effects of Eucharist: Increases love towards God, tames sensual and other passions, preserves from grievous sins, cleanses from venial ones.

Hence, viewed the Desire of the Sacred Heart, and the tremendous benefit of Holy Communion, it is never spiritually better to abstain from receiving It (even without Confession) when opportunity occurs, unless *mortal* sin has been committed since the last reception and not yet confessed. Preparation of *body*, observance of natural fast from midnight. Show by various examples the ways in which fast may be violated. *Cleanliness* and *tidiness—modesty of dress*. But our Lord does not care about 'smart' clothes.

The best argument for very frequent, or daily Communion: 'Jesus Christ,' in His incomprehensible love for us,' desires it' (Decree.) Otherwise many could plead: 'I can keep straight without such frequent reception.' (Possibly, and yet who knows what unexpected dangers and trials the future may bring, needing all the grace we can accumulate in the present?)

DEVOTION TO MARY

Simplest reason for this Devotion: Jesus Christ, my Model, loved Mary *first* and *most*.' Illustrate both. *Honoured:* Annunciation, Incarnation, obedience and

subjection at Nazareth. *Loved* her: as her God, as Human Son, perfect in human duties. Love of *choice*—no other son ever chose his own mother. Natural filial Love *undivided*, since no earthly father to share it, though He dearly loved His Guardian. *Advantages* of Devotion: the greatness of Mary's privileges gives us *higher notion of God's Greatness*, by contrast. *Cf.* Protestant contrary, short-sighted view. Illustrate from exquisite work of art revealing artist. Immaculate Conception *exalts* power of Christ's merits. Redemption, with us, remedial: with Mary, preventive. Also shows God's *loathing of any sin*. Dignity and Title 'Mother of God' safeguards true doctrine of Incarnation. Explain. Devotion gives claim to her powerful pleading with essential Mediator. Stories of Mary's protection.

MISSION OF THE CATHOLIC TEACHER

Headings: The office of a Catholic Teacher to be regarded as *Apostolic*, seconding that of the Parish Priest, at least as regards the young. The Catholic Teacher should never accept the position of a civil servant. Not mere question of commercial contract with Board of Education, or the Local Authority for giving so many hours teaching by *curriculum* for so much pay. So that when the hours are over all concern about the children ends! That means that from Friday afternoon to Monday morning, the children might be a thousand miles away. Catholic Education on Catholic Principles means more than imparting secular knowledge; includes teaching religious principles and moral conduct, and forming the child's character; if done by precept only, ineffectual. More is needed, *viz. good Catholic example.*

Forms of example: Attending daily Mass and Communion, as far as possible. Self-control in maintaining order and especially in correction. Firmness without temper. Absence of favouritism towards more *creditable, better-off, more nicely mannered, more outwardly attractive, more grateful*, pupils. The cane the last resort. Respecting good

name of delinquents, when conversing with other teachers. *Dealings with Priest.* Friendly, simple, child-like, but not over familiar or for courting notice. Not thwarting his arrangements, even if these do not seem the best. Helpful in parochial matters, but not dictating. *Dealings with fellow-teachers :* submitting to superior ones, accommodating, unselfish, free from petty jealousies, mischief-making. *Dealings with Education Authority.* Honesty, especially in money matters, shunning the extreme Socialist view that ' Thine is mine,' if I can manage to get hold of it.

The Catholic Teacher will find in the above many opportunities for overcoming self and imitating the virtues of the Sacred Heart, and for extending Its kingdom in the hearts of the young. *That* Heart will be grateful, if others are not, or misjudge our motives and actions. The Teacher's is an arduous, wearing life. But so was that of the Greatest Teacher of all. (See quotation on title page.)

HOW TO HELP NON-CATHOLICS

Lovers of Jesus Christ will desire to bring other souls under His gentle sway. Zeal for souls, a distinctive mark of a fervent Catholic—priest, religious, or lay. We must all be Apostles of the Sacred Heart, according to our powers and opportunities. Great is the promised reward. (*Cf.* Dan. xii, 3.) We may not be equal to the work of the C.E.G., yet can all do our little bit in private among our acquaintances. The following points may help :

1. *Talk about religion.* Some strange Catholic will tell you, in a solemn tone of conscious virtue : ' I make it a rule *never* to talk religion ! ' The reference is not to some lonely convert son or daughter, in a highly bigoted family, who knows from experience that the subject of religion has no other effect than to stir up an angry quarrel. That is different. The above principle is wrong. Occasions arise when we *ought* to ' talk religion.' Granted that it is useless to thrust it upon people who clearly do not want it. But not always necessary to wait for a direct lead :

it is good to seize on any sign of a *wish* to talk: *e.g.* some word revealing religious doubt or anxiety. Then it is well to take the initiative. The person may be shy. But it needs tactful doing. Again, the start may come from the other side—some gross misrepresentation of a Catholic doctrine or practice—one of those hoary and preposterous fables for which the old Protestant Tradition is famous, on which, in fact, Protestantism mainly lives. Still it is well to deal with the wildest fiction as patiently as may be. (Illustrate fictions.) This may serve to lead conversation to the real root of Religious Question. Has Christ left us an Infallible Guide on earth? Eternal skirmishing over points of doctrine or Bible texts a waste of energy: Non-Catholic claims right of Private Interpretation and acknowledges no authority on earth to decide the dispute. Hence no conclusion reached.

2. *Method.* The Root of the religious question is, of course, as to the existence on earth, 'all days,' of a Living, Teaching Voice warranted unerring by Christ, for unfolding His complete Gospel. If existing, objections cannot lawfully arise. All and everything taught by said Authority infallibly true and binding on Christian believers. Still, at the start, one may answer the chief objections proposed, thus removing perhaps inveterate prejudices based on sheer ignorance of the Church—the principle 'bugbears' to the non-Catholic, and probably the main hindrance to enquiry. These removed, he will be willing to hear more of a Faith which he finds he has gravely misunderstood.

3. *The Great Resource.* When non-Catholics are simply unapproachable on the religious question, one grand resource remains—too often underrated—Prayer. Indeed, in every case, prayer on both sides will effect more than talk or argument. Enquirers to be urged strongly to *pray*—earnestly, constantly, and *humbly*, *i.e.* acknowledging before God their dire need of His illuminations. This will develop a valuable condition for receiving the truth—humility. The Catholic Church may be called a Church of Humility, since it involves the submission of a teach-

able child, and obedience to authority. We should never forget, when impatient of the *slowness* of conversions, that Faith is a pure *gift* of God bestowed where and *when* He wills. We may plant or sow, but He must give 'the increase' (1 Cor. iii, 6). The distribution of this gift is indeed a profound mystery, in view of the religious and moral excellence of so many who receive it not. (Does our Lord wish to show He is not tied to the ordinary means of grace supplied to the Catholic Church, and can—to the confusion of those who use them—save souls in good faith without them ?)

4. *Two extremes.* Ridicule and sarcasm usually hurt and do harm, and expose us to the charge of uncharitableness and lack of 'sympathy,' though the accuser fails to realize that the want of sympathy is not directed to their persons, but to manifest errors. (A little good-natured, timely humour is another thing.) We may, however, err in the opposite direction through lack of courage to speak out 'straight and true' when occasion demands it for defence of our Holy Faith, using too much 'rose water,' whittling down the truth to render it more palatable—which is charity neither to the non-Catholic nor to God, the Unalterable Truth.

5. *Knowledge of one's religion* so as to be able to give an account of the faith that is in us. Difficulties may, no doubt, be proposed that are beyond lay answering. But it is a poor thing having constantly to say : 'I can't explain it properly—go to some priest'—the very last thing perhaps the person would do at that stage of enquiry : and the chance of helping a soul is thus lost. To know one's faith well, it does not suffice to know our childhood's Catechism. Those who shun Lectures on the Faith, sermons and instructions, while reading only newspapers, novels, etc., will do little to help our Lord to extend His reign in the hearts of others.

Summary of ways to help : *Prayer*, study, discreet talk, and *good Catholic example.*

SCRUPLES

Meaning of. Not judging to be wrong what is not. That is ignorance, to be removed by proper instruction: *e.g.* the idea that it is sin to play cards on a Sunday. Nor does a Scruple mean being particular in little points of God's service: *e.g.* not missing even the first minute or so of Sunday Mass. Such exactness makes for Christian perfection, and is most commendable. Scrupulosity is a state of conscience in which a person cannot make up his mind definitely as to the right or wrong of his actions —call it *nervousness of conscience*, attended with panicky fears about having sinned, or not having properly confessed. The mind is a perpetual 'see-saw,' of 'yes, it was' and 'no, it wasn't' without ever arriving at a clear decision. There may be scrupulosity in one department, *e.g.* as regards the sixth and ninth Commandments, and not in others, *e.g.* as to backbiting neighbours: straining at gnats and swallowing camels. In acute stages, the sufferer's 'judgements' of himself are worthless—unreasoning panics, not judgements, and are negligible. This meets the common difficulty of the scrupulous: 'Whether it was wrong or not, I *thought* it was at the time, yet I did it, so I sinned.' Such 'thoughts' are not worth a farthing a bushel. A yet more acute stage is: 'Ah! but you don't understand me, Father.' This is bad—it breaks human communication: advice becomes useless. Yet perhaps the person may be brought to realize the underlying vanity—as though to say: My particular case is so subtle and exceptional that the Solomon able to sift it is not yet born! Unfortunately, scrupulous folk are commonly very self-opinionated as regards their blessed scruple, though undecided about all else.

Remedies. (1). Absolute, literal *obedience* to direction given *however mistaken it may seem to the person advised:* Unless this rule be observed in good time, the person may reach a point of scrupulosity when the contrary of the advice given seems so evidently true that it is impossible for the intellect to accept the advice, and hence for the

will to obey. But it is a desperate state of things, showing lack of faith and trust in our Lord that He will lead us safely through the spiritual guides He has appointed for the purpose. The responsibility for the advice lies wholly on the shoulders of the legitimate adviser, and the advised cannot do wrong in following it, even supposing the advice were mistaken. That is the comfort of having a Church that can settle things !

2. Close *attention* to what the adviser says. Often, scrupulous folk are so absorbed in the scruple *while being advised* as to lend but half an ear to what is told them. Hence the impression soon vanishes, and they find themselves still in the lurch.

3. Never yielding to the temptation to disregard advice given in any particular, on the ground that ' it is safer,' or else ' only just this once ' : I have been told, *e.g.* never to revert to the subject again, but I do so ' just for this once ' to relieve my anxiety. I am thereby *reviving* it. The only safety for a ship among shoals is to obey the pilot.

4. Never in more peaceful moments, to look up my scruples, just to see how they are getting on ! Another way of reviving them and perhaps, by association of ideas, stirring up fresh ones.

5. Don't tour about from confessor to confessor, exhibiting the same stale assortment of fidgets. Stick to the one chosen and obey him exactly.

6. To some sufferers from scruples, a General Confession seems the great remedy. They make one (without advice). Then they want to make a *second* to patch it up, and, may be, a *third* to right both ! (Just as there are some who regard a ' General ' as a panacea for all spiritual ills although by no means scrupulous.) The real need of the really scrupulous is :

7. More confidence in the Sacred Heart of our Lord—a *blind* trust that throws *everything* into the lap of our Lord's infinite goodness, no matter how the storm of doubt may rage.

S. Ignatius teaches that a bout of Scruples is not bad

for the soul since it tends to alienate it from all appearance, even, of what is sinful. But if prolonged, it becomes a disease that is difficult of cure. It should not be necessary to point out the childishness of inventing, or keeping up, scruples, on the notion that they make one 'interesting'—a sort of spiritual 'malingering,' and a form of vanity and love for notice.

HOW TO FRAME RESOLUTIONS

Propriety of. Retreat increases our grace: therefore beneficial, without our making fixed Resolutions. But Sacred Heart looks for fruits of holiness in us in return for His mercies. (*Cf.* John xv, 16.) Holy Ghost, the Worker, seeks fruit of His labours in our souls. (*Cf.* James v, 7.) Good resolutions embody the fruit of our Meditation and self-searching. If to 'remain,' *i.e.* last, need to be made intelligently. Are not to be lightly viewed as things proverbially made only to be broken. *Binding force:* Do not bind under a new sin, unless concerned with avoidance of sin. Are not *vows*, or *promises*, but merely determinations taken with ourselves to improve service of our Divine King, in certain points. *Qualities needed*: Should be (*a*) Practical: something to be done, or omitted (as case may be). (*b*) Honest: not consciously shirking the main point, putting the Sacred Heart off with wrong thing costing us little. Generosity. (Stories of generous sacrifices). (*c*) *Few*, *e.g.* one, or at most two. Depends, however, on their nature, on frequency in a day of calls to fulfil. If many, attention too much scattered. 'Too many irons in the fire.' (*d*) *Chosen in right order*, that which concerns sin before new practices of free devotion. (Exemplify.) (*e*) *Radical*, attacking the cause, or *root* of a fault rather than directly the fault itself. (Exemplify.) (*f*) Absolutely DEFINITE, a most *essential* point. Occasion to be sharply defined in the mind, exact persons or circumstances foreseen. Vague and general resolves easily made: *e.g.* 'I will always be humble.' Have no sting in them. For instance,

'Towards what *persons*, in what *particular circumstances*, do I mostly show pride, or vanity?' That is the pertinent question. Resolution to be limited down to these. OBJECTIONS. 'After all this spiritual work, a tiny mouse of a Resolution!' Small in itself, little enough, of course, for offering to our Lord, but probably quite enough for my weakness to undertake. Besides, victory in one point strengthens will, and gives courage for further victories. We shall not be vain-glorious over our tiny gift—a humble bunch of violets, not a gorgeous bouquet of variegated flowers. And our Lord does not look to the *value* of gift, but to the love of the giver. (*Imitation of Christ.*)

Cautions for after Retreat. (1). Scepticism. Thought comes after a time: Was there much use in this resolution? Was it the right one? If made carefully, is it likely I see clearer now, weeks after the Retreat, than I did during it, with the full light of eternal truths upon me? Never change without competent advice. You may be tricked out of a resolve which is destined to profit your soul greatly. (2). Do not be utterly upset, in the case of a resolution concerning daily converse with neighbour, if it breaks down at the very first trial. 'There! Look at that! So many days Retreat to bring me to it, and I can't manage even that! No use! Wait till next Retreat.' That is folly, and a bit of hurt vanity mixed. Why so quick a failure? Because you had not yet acquired the habit of watching the point. Humble yourself, and keep striving till you win, as by God's grace you will.

THREE DEGREES OF HUMILITY

(Suitable for such Retreatants as seem capable and desirous to make definite progress in the spiritual life.)

Humility, in the system of S. Ignatius, stands for complete subjection to God of the whole man, based upon the consideration of his absolute nothing-ness apart from

God—the truth set forth in the Fundamental Exercise on the End of man's creation. We call it humility if a man yields to others, does not parade his qualities, easily overlooks affronts, etc. But these are rather the fruits or manifestations of Humility than the virtue itself which lies in acknowledgement of one's insignificance in God's sight.

The Ignatian ' degrees ' of this virtue consist of various grades of subjection to the Will and Good Pleasure of God. The following is a translation from the original Spanish text of the Exercises :

' The First manner of humility is necessary for eternal salvation, *viz.* that I so lower and humble myself that even were they to make me lord over all created things, or though otherwise they would take my life, I would not enter into deliberation as to violating any command, divine or human, binding under pain of *mortal* sin.'

NOTE.—' Necessary for salvation '—because my calmly deliberating whether I will commit a mortal sin implies readiness of my will to commit it, a disposition of mind in itself mortally sinful.

' The Second way of humility is more perfect than the first, *viz.* if I have reached a point at which I do not want, nor cling to, riches rather than poverty, honours rather than dishonour, a long life rather than a short one—the service to God being equal in either alternative : and besides, that I do not reach the point of deliberating about committing a *venial* sin for any earthly consideration, not even if otherwise they would take my life.'

NOTE.—S. Ignatius does not expect what is, in man's fallen state, a moral impossibility—that we should in our natural inclinations *like* poverty, dishonour, or an early death, but that our will-power, assisted by grace, be master enough practically to choose between such alternatives without being guided by natural likes or repugnances. In other words, this is the true Ignatian ' Indifference,' which does not prevent our feeling things, and feeling them deeply. That would be callousness, not

the very active virtue of Indifference.[1] The man who calmly deliberates about committing venial sin is clearly influenced by an irregular affection for some created thing, and, so far, not subject to his Creator and Lord.

'The third manner of humility is most perfect, *viz.* the First and Second being included, and supposing the praise and glory of the Divine Majesty to be equal, and in order to resemble Christ our Lord more nearly, I choose by preference to be poor since Christ was poor, to suffer reproaches with Christ, sated with them rather than to be honoured, and desire to be accounted a fool and a madman for the sake of Christ Who was so reputed rather than to be held as wise and prudent in the world's esteem.'

A difficulty. The Saint puts the condition 'provided the praise and glory to God be equal.' But how could the choice of greater resemblance to His Divine Son be otherwise than *more* pleasing to God? as compared to the more pleasant alternatives? Is not this condition inconsistent? No. S. Ignatius is viewing the matter antecedently to the actual choice. Once the choice of resemblance to Christ has been made, of course it is not *equally*, but *more*, for God's glory. The option given in a vision to S. Catherine of Siena, between a crown of roses and one of thorns, is commonly quoted as an illustration of the Third Degree of humility. S. Catherine begged our Lord to choose for her what pleased Him best. Christ answered that either choice would please Him. Catherine chose the thorns for love of her divine Spouse, and thereby, of course, pleased Him more than if she had chosen the roses. As mentioned elsewhere (p. 94) S. Ignatius, on his return from the Holy Places, sought to be treated

[1] That this is the Saint's real mind appears from the history of the Title he places at the head of his *Exercises*, declaring their general purport: 'Spiritual Exercises for enabling a man to overcome himself so as not to be determined' (*i.e.* guided, in his free choices) 'by any disordered affection' or inclination. In the first instance he had written '*without*' (*i.e.* 'so as *to be without*') 'any disordered affection,' a sheer impossibility to fallen man as the Saint well knew. When the ambiguity of his wording was pointed out to him, S. Ignatius, ever willing for correction, altered the Title as above, making his meaning unmistakable.

ignominously in imitation of His beloved Master. In later years, he declared that he would wish to ride through the streets of Rome ridiculously dressed in order to be mocked and mishandled by the mob, but was only restrained by the thought that such conduct would bring contempt upon religion.

After explaining his 'Degrees,' the Saint exhorts the Exercitant to pray earnestly that our Lord would choose him for the lot of poverty and dishonour—a prayer not easily said without a *feeling* of sheer hypocrisy! But it is to proceed, not from natural feelings, which inevitably pull hard the other way, but from will-power aided by grace. Within the Third Degree we can conceive various sub-degrees: *e.g.* (*a*) simple patience and resignation under affronts, (*b*) being able to say *Deo gratias* for them, (*c*) after the first uprising of nature, to realise that it is good to be humbled by God (Ps. cxviii, 71), (*d*) to be glad in one's higher soul to have suffered contumely, like the Apostles, for the name of Jesus, (*e*) being glad whether the trial comes suddenly, or unexpectedly, so that we stand prepared, etc. Then there is the perfection of this Degree—desiring and even seeking humiliations (prudently) instead of seeking to escape them. There is no royal road to Humility except that indicated by Christ's example—humbling *oneself*. One may *be* humbled, and yet resent the humiliation.

OTHER SUBJECTS

Two Treasures of Youth: Faith and Purity: Aids, dangers.

How to sanctify the day.

Imitation of the Sacred Heart in ordinary Social Intercourse.

Social Virtues: Truthfulness, Sincerity in dealings, Courteous Sacrifice to convenience and needs of others, Charity in spite of natural dislikes to persons.

On liturgy of Mass: Symbolism, vestments, etc.

PLENARY INDULGENCES

For making the *Spiritual Exercises.*

There are two separate grants :

1. A Plenary Indulgence for those making a Retreat *according to the Spiritual Exercises of S. Ignatius,* for *whatever number of days*[1] (not necessarily under a Jesuit). *Conditions :* Confession,[2] Communion, and prayer for the Pope's Intentions[3] *in a Visit to the Church, or Chapel of the house.* (Alexander VII, 1651 : Benedict XIV (two briefs), 1753).

N.B.—This indulgence is independent of any bestowal of the Papal Blessing. Hence, when this Blessing is given any Retreatants absent from it can individually gain the above Indulgence, if they fulfil the specified conditions.

2. A Plenary Indulgence attached to the reception of the Papal Blessing for those who make the *Spiritual Exercises* under a Father of the Society of Jesus—who is free, however, to invite any priest, Secular or Regular, to give the Blessing in his place.

Conditions : 1. Confession,[4] Holy Communion, and prayer for the Pope's Intentions. No *place* assigned.

2. The Retreat itself must last for at least *three* days.

3. The Retreatant must, moreover, attend at least *five* of the discourses.

[1] Hence it would seem that the ' Week-end ' Retreat shares in this privilege.

[2] Not binding on habitual Daily communicants, nor Quasi-daily (*i.e.* who make at least *five* Communions a week), nor on those who, unless accidentally hindered, go to Confession at least ' twice a month.' Code, Canon 931, 3.

[3] The *amount* of prayer not determined. Noldin (*De Sacramentis* No. 322, 4) says : ' It cannot be doubted that, according to the Code, one *Pater noster* suffices.' At all events five *Paters* and *Aves* (even without *Glorias*) certainly suffice.

[4] See previous footnote 2.

ESSENTIAL FORM FOR GIVING PAPAL BLESSING

The following is the now approved verbal form, which suffices by itself :

BENEDICTIO DEI OMNIPOTENTIS, PATRIS, ET FILII, ET SPIRITUS SANCTI, DESCENDAT SUPER VOS ET MANEAT SEMPER. (Amen.) *Not* the form ' Benedicat vos,' etc., used when blessing the people before the last gospel of the Mass. Blessing to be given *with a Crucifix*, and with *one single sign of the Cross.*

N.B.—Indulgences are favours granted by the Church *on certain conditions.* The only safe way is to fulfil them all exactly.

For greater solemnity, the following fuller form may be used :

(*The Priest, wearing surplice and purple stole, shall kneel at the foot of the altar, and say aloud :*)

℣. Adjutorium nostrum in nomine Domini.
℟. Qui fecit coelum et terram.
℣. Domine exaudi orationem meam.
℟. Et clamor meus ad te veniat.
℣. Dominus vobiscum. ℟. Et cum spiritu tuo.

(*Then standing, he shall say the following prayer.*)

Oremus.

Omnipotens et misericors Deus, da nobis auxilium de sancto, et vota hujus populi in humilitate cordis veniam peccatorum poscentis, tuamque benedictionem præstolantis et gratiam, clementer exaudi : dexteram tuam super eum benignus extende, ac plenitudinem divinæ benedictionis effunde, qua bonis omnibus cumulatus, felicitatem et vitam consequatur æternam. Per Christum Dominum nostrum. Amen.

(*After which, he shall go to the Epistle corner of the altar, and there, standing he shall bless the people with a single sign of the Cross* (*with a Crucifix*) *at the same time saying aloud :*)

BENEDICTIO DEI OMNIPOTENTIS, etc., as above.

APPENDIX

MEMOS. FOR SACRISTAN AND ORGANIST

I. For Sacristan

For Opening of Retreat. Small table, with or without crucifix, and chair, placed in Sanctuary, or where Priest shall direct. It is supposed that the pulpit (if any) is not used for the Talks.

Benediction of the Blessed Sacrament. At *Opening*, given *after* Opening Talk. On other days, if not given separately earlier, comes *before* Talk (Night Points).

For Way of the Cross. Wanted for Priest: surplice and black stole. Processional Cross, Cross-bearer and two (male) acolytes, if obtainable. See N.B. after *Suggested Order*, p. 30. Assistant for moving along Stations Priest's kneeling stool, if he need one: should be placed before service in front of First Station ('Christ condemned').

The Kissing of Relic of True Cross (if performed). Relic placed in sanctuary before service, with two *lighted* tapers: *Lavabo* towel near Relic. Any sanctuary benches placed close against rails to be moved, so as to allow free passage to Priest when presenting relic.

The 'Petit Salut' (Little Benediction) of Blessed Sacrament, if given at any time. Wanted: incense, humeral veil (white), Benediction Book (*Ritus*), bell. No cope, no monstrance. For Priest: surplice, white stole; also *Tabernacle Key* and white burse, containing corporal, if not already placed on altar. Should '*Petit Salut*' be given immediately after Mass, altar-cards and missal to be previously removed by Server, or Sacristan.

For Papal Blessing. For Priest: purple stole; moderately-sized Crucifix, with which to give Blessing, placed ready in Sanctuary.

II. For Organist

At *Opening of Retreat*, Benediction last, *after* the Talk. On other days, if not given earlier, it comes first, *before* the Talk

(Night Points). Between end of Benediction, when given first, the interval to be filled up by singing thrice invocation: 'O Sacrament most holy,' etc., or by a verse or two of a Hymn, to cease when Priest reappears in Sanctuary.

At Benedictions, if a piece be sung between *O Salutaris* and *Tantum ergo*, let it be *short*, *e.g.* not a Litany.

For Way of the Cross:

Order of Service.

1. *Hymn to Passion* (English), *e.g.* 'Oh, come and mourn with me.'
2. Short Discourse by Priest.
3. Stations of the Cross, *Stabat Mater* verse, or verses, sung between Stations.[1]
4. *Kissing of Relic of True Cross* (when performed). Organ may play suitably during it. *Hymn*, 'Soul of my Saviour.' END.

For Closing of Retreat (after Mass). '*Petit Salut*' (if given).

N.B.—No *O Salutaris* sung. After prayers by Priest (if any), Tabernacle opened. *Tantum Ergo*. The rest as at ordinary Benedictions.

[1] See footnote, p. 30.

SOME BOOKS RECOMMENDED FOR PUBLIC READING.

Published by Burns Oates & Washbourne, Ltd.

Book of English Martyrs, by E. M. WILMOT-BUXTON.
Ye are Christ's, by JOS. RICKABY, S.J. Chiefly for Boys.
The Mass Explained, by V. REV. EUGENE VANDEUR, O.S.B. (Liturgical).
God Within Us, by R. PLUS, S.J. (For older exercitants.)

By other Publishers.

For Greater Things (Life of S. Stanislaus Kostka in story form), by W. T. KANE, S.J. (B. Herder, London.)
The Mass and Christian Life, by MGR. DE GIBERGUES (Sands & Co.)
Margaret Sinclair, by F. A. FORBES. (Ibid.)
Victoire de Saint-Luc, by MOTHER S. PATRICK. (Longmans.)

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Abbreviations: (M)=Meditation. (I)=Instruction. *f*=footnote.

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